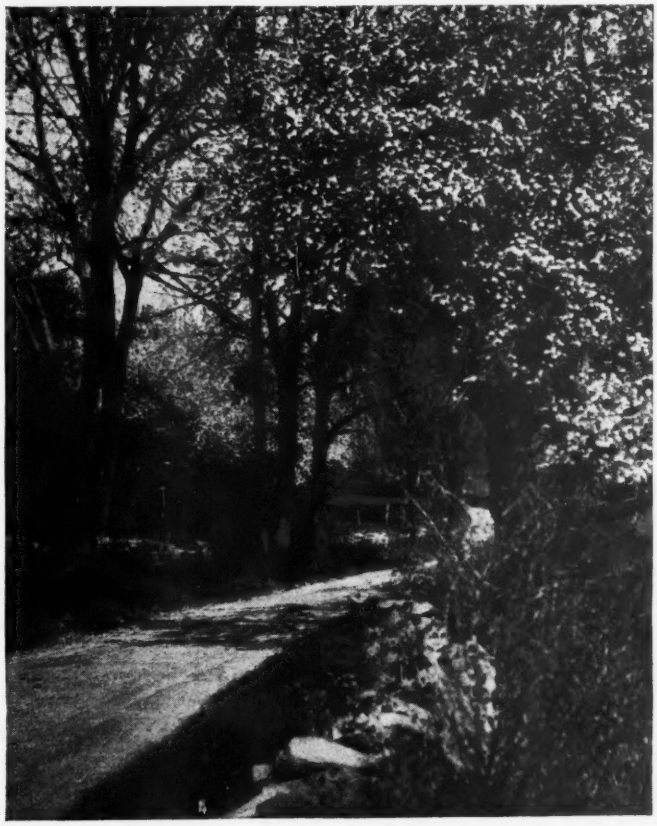
THE DEFENDER Magazine



April
1950
Volume 24
Number 12

THE RESURRECTION OF CHRIST

A Defender Hour Broadcast . . . By Dr. Gerald B. Winrod

THE RESURRECTION of Jesus Christ is the most astounding fact of recorded history. It is the core and essence of New Testament theology. It is a clear demonstration of Christ's deity. It is the sheet anchor of the believer's faith.

"If Christ be not risen, then is our preaching vain, and your faith is also vain," said the apostle Paul in his first letter to the Church at Corinth.

There are differences of opinion on matters of doctrine among various denominational groups. Some agree on certain doctrines and disagree regarding others. But there is one doctrine on which all must agree, in order to be Christian in the truest sense of the term—and that is the doctrine of the resurrection.

No devoted follower of the Lord Jesus Christ will question the fact of His resurrection as recorded in the New Testament.

Paul must be accepted as an authority on this subject and he made acceptance of the resurrection a condition of personal salvation. This is what he wrote in the book of Romans: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath *raised him from the dead,* thou shalt be saved."

This statement may be construed to mean that converts in New Testament times were required to make this confession as a condition for Church membership.

There is a sharp line between belief and unbelief ... and truth and falsehood. Either Christ arose from the dead, or He did not. He is either a living Saviour or a vain imposter. He is either the Christ of the empty tomb, or a Christ of dust and ashes.

Theologians, preachers, churchmen, who reject the resurrection story may wear the livery of the Church, but they are at heart agnostics, skeptics and infidels.

The New Testament is essentially the Bible of the Christians. Has it ever occurred to you that this series of 27 books would never have been written, had Christ not risen from the dead? The resurrection is the central theme, running like a silken cord, from Matthew to Revelation.

This miraculous event was prophesied in Old Testament passages, such as Psalm 16:10, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."

Returning to Paul, we find him speaking of two Adams and two races. "For as in Adam all die, even so in Christ shall all (who accept)be made alive." Then he describes Christ as being the "firstfruits" of the resurrection — the sample or pattern of the kind of bodies believers will enjoy after *their* resurrection.

Every human being occupying space on this planet, is a member of one of two races. He either belongs to the first Adam or the second Adam. "The first man Adam was made a living soul; the last Adam was made a quickening spirit ... But now is Christ risen from the dead, and become the firstfruits of them that slept."

It would be difficult, yes impossible, for a skeptic to explain how the Church came into existence, without acknowledging that it was built upon this fact of the ages—the resurrection of Christ.

The Church was born at Pentecost, just 50 days after the first Easter service, when Mary discovered the tomb to be empty on the first day of the week. Its existence was anticipated by prior knowledge of the Infinite, and so described in Old Testament prophecy. But for a calendar birth date, as a visible institution, we turn to Pentecost.

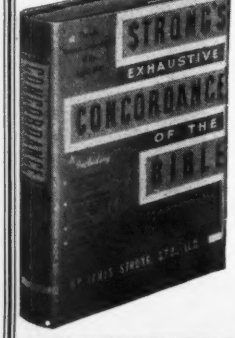
In his Pentecostal oration, Peter made a positive declaration regarding the resurrection ... and sternly rebuked those who might be inclined to overlook its importance. He condemned those who "by wicked hands have crucified and slain Jesus of Nazareth." Then he said, "Whom God hath raised up, having loosed the pains of death."

What other great cause could have brought the Church into existence? What other Gospel could the disciples have preached, sufficiently powerful to resist persecution and spread over the civilized world in less than a decade?

The potency of the Gospel and the creative power of its message is inherent in the fact that it proclaims a triumphant Christ — the Saviour of sinners and the Conqueror of death. The supernatural events associated with Pentecost would never have occurred, had the enemies of Christ been able to produce His dead body. The Church would have been liquidated in its infancy.

There are countless thousands of Churches standing over the world today, from humble buildings of thatch and bamboo on mission fields, to cathedral spires in large cities. For whom were they built? To whom were they dedicated, if not to the One who laid

Turn To Page 19.



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DEFENDER MAGAZINE

The Sedition Case

Gerald B. Winrod

THE BACKGROUND of the so-called Sedition Case must be understood, in order to properly evaluate current revelations of Communism in top level circles of the new deal administration.

I was among those indicted and herded to Washington, from various parts of the Country, in June 1942.

After a legal battle which lasted several weeks, an honest judge dismissed charges on grounds that the indictment was fraudulent and fatally defective.

The new deal Department of Justice promptly secured a second indictment from a hand picked grand jury. It met the same fate as the first one, by another honest judge who saw through the trick.

William Maloney, whose court room performances were among the most degraded in the history of the American judicial system, was the prosecutor. After being mercilessly castigated by the United States Supreme Court, Roosevelt removed him from the Sedition Case. He was replaced by O. John Rogge.

A third indictment was obtained. The victims were ordered to appear before a former new deal Congressman by the name of Eicher, whom Roosevelt had appointed to the bench a short time earlier.

Washington attorneys claimed they possessed proof that Eicher promised to railroad me to prison before receiving his appointment. Charges were filed against him before the judiciary committee of the House of Representatives.

Rogge and Eicher, being the closest of friends, were repeatedly seen together before the Case came up for public hearing. This was regarded as scandalous by members of the District of Columbia bar association.

Those indicted on the charge of sedition were finally assembled at Washington for trial in April 1944. I was reprimanded by a marshal on the first day of the hearings for being seen reading my pocket Testament in the court room. I was ordered to keep "that book" out of sight. This suggests something of the atmosphere which existed in Judge Eicher's court.

The pattern of the Case became clear at the beginning . . . namely, that those who opposed Communism were accused of sedition because Russia was an ally of the United States in the war effort.

The men behind the prosecution knew if they could make out a case on these grounds, every opponent of Communism would be coerced into silence. *A verdict of guilty would have therefore set a fatal precedent.*

The secret motivation of the Case became known as the hearings progressed. Testimony and investigation proved that it was instigated and directed by Jewish organizations. This has since been established by documentary evidence in such books as "An Open Letter to Congress" by Joseph Kamp. The matter was also covered during the trial when one of the defense attorneys introduced a motion demanding that records of the B'nai B'rith organization, throughout the Country, be impounded.

These groups were sufficiently powerful to name the prosecutors and have the Case financed at tax-payer's expense, while clothing their grandiose scheme with the authority of the government. They were able to do this because their kind of people occupied top level posts in the new deal administration.

WINCHELL AND PEARSON

Jewish owned newspapers and magazines like the Washington Post, Wichita Beacon, PM, American Hebrew and others, beat the drums of hate against the victims for five years. Walter Winchell and Drew Pearson, spokesmen for B'nai B'rith Jewry, helped convict them in the public mind by systematic smearing.

Winchell sent a John Spivak book attacking those marked for destruction, to every member of Congress—accom-

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panied by a personal letter of endorsement. Spivak was at the time a Stalin agent and official writer for the Communist Daily Worker.

The attitude of the Wichita Beacon is reflected in an editorial written by its editor, Max Levand, March 24, 1946 which stated: "The Beacon always has had confidence in Premier Stalin, the leader of the Russians." The Levands were given responsibility for destroying the Defenders' organization at its home base in Wichita. *And except for the power of prayer, they would have succeeded!*

Drew Pearson opened a running fire on Senator Joseph McCarthy as soon as the latter launched his exposure of Communists in the State Department. The same smear machine began to grind, as used against those falsely accused of sedition . . . and against those who first exposed Alger Hiss.

On March 14th, Pearson described the Senator as a "harem-scarem" fellow engaging in silly "antics," conducting a "witch hunt for Communists," and having serious "troubles back home in Wisconsin."

Six days later, McCarthy was still "harem-scarem" and had become "the irrepressible gentleman who flings charges."

By March 22nd, the Senator had brought disgrace upon the Republican Party, and Senator Taft was reported as saying: "I told Joe to keep talking. I don't believe he's got anything. But the longer he talks, the more people will think he has something." There is grave doubt that the Senator from Ohio ever made such a statement.

Senator McCarthy continued to be "harem-scarem" on April 5th and also a man who consorted with "Fascist-minded" individuals and those who

services can testify to the truth as he sees it without fear of reprisal."

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Rogge and Kent Place Wreath on Reed Grave

By the Associated Press

MOSCOW, Mar. 10.—O. John Rogge, former United States Assistant Attorney General, and Rockwell Kent, American artist, placed a wreath today on the grave of John Reed, one of the founders of the American Communist Party, who was buried on Red Square at the Kremlin wall.

Rogge and Kent are here as delegates of the Permanent Committee of the World Congress for the Defense of Peace.

The inscription on the wreath laid at Reed's grave read:

"In loving memory from grateful Americans."

"received the hearty endorsement of the Ku Klux Klan."

During these weeks of character assassination, Pearson took time out to beam a Sunday night broadcast to Soviet Russia, suggesting that Stalin meet Truman "somewhere in the North Atlantic to revive the four freedoms." He also proposed that April 25th of every year be observed as an "American-Russian" holiday.

JOHN ROGGE

Rogge, the prosecutor of the so-called Sedition Case, has established for himself a Communist record of reddest hue—since the arm of God was ber 1944 when the arm of God was moved and the Case came to a tragic end. Soon thereafter, he was dismissed from the Department of Justice by Attorney General Tom Clark, for turning Government secrets over to henchmen. He immediately toured the Country addressing Jewish audiences, under B'nai B'rith and Anti-Defamation League auspices.

Following this tour, he opened offices in New York, and began accepting Communists as clients and defending them in the courts. Among others, he has represented leaders of the "Joint Anti-Fascist Refugee Committee," labeled Communist by Mr. Clark on September 21, 1948.

His list of clients has included Harold Christoffel, convicted of perjury for testifying under oath that he was not a member of the Communist Party . . . and the Jewish attorneys sentenced by Judge Medina for contempt of court.

He is Henry Wallace's right hand man in the Progressive Party, and a frequent speaker at Communist rallies.

On March 10th, this year, Rogge showed up in Moscow with Rockwell Kent and placed a wreath on the grave of John Reed—a founder of the Communist Party of the United States who was buried with honors several years ago near the body of Nikolai Lenin in Red Square.

This is the man who tried to send me to prison on the false charge of sedition because of my opposition to Communism!

Rogge signed a contract last month with Tito, accepted an initial fee of $10,000 from the Yugoslav Government, and registered with the State Department as an official representative of this foreign power. Let those who believe Tito to be sincere in his opposition to Stalin, take note of the foregoing chain of events.

A SINISTER POWER

The men and organizations, responsible for the confusion which now exists in our Country, are clever and resourceful. They are modern counterparts of those who stood in the shadow of the Cross and assumed responsibility for our Lord's crucifixion. Their persons are described in Matthew 23:-33. They came into power with Franklin Roosevelt, the man who conspired to Sovietize America.

I published a little book entitled, "Communism and the Roosevelt Brain Trust," which reached a distribution of over forty thousand copies before Roosevelt was inaugurated the first time. Current exposures of Communism, inside the national Government, read like a commentary on this book.

Of course, I became a marked man,

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and was soon smeared as a Fascist . . . despite the fact that I had been denied entrance to Italy at a frontier station, because Mussolini's black shirt officers had a record of my anti-Fascist activities in the United States.

One day in 1936, Representative O'Connor of New York State, hurried to the White House and in great frustration, said: "Mr. President, do you know that one of your own stenographers is a card carrying member of the Communist Party?"

Mr. O'Connor says: "The only response I got, was that well known raising of the chin and blinking of the eyelids. So far as I know, the woman is still there."

Although both men were Democrats, a coolness began to develop between them from that moment. Roosevelt personally directed the political campaign a short time later, which resulted in O'Connor being removed from his seat in Congress.

The Executive branch of the Government became loaded with Communists and their sympathizers under Roosevelt. According to an official report, there were nine members of the President's personal White House offices, connected with organizations under Communist control, at the time of Pearl Harbor.

Take as another example the case of Helene Yuhas, which was made public in 1947. She served as a White House clerk, from 1939 to 1944, handling Mrs. Roosevelt's personal correspondence.

In May 1944, she accepted an important position with the Soviet Embassy at Washington. Communist discipline would permit the hiring, of only a loyal Party member, for such a post.

Arrangements were made for Miss Yuhas to return to the Goverment payroll seven months later. She was hired by the State Department and given the position of secretary to Undersecretary Clayton.

I knew in 1938 what was happening. Realizing that Christians have everything to lose under a Soviet system, I decided to make the race for the United States Senate, in the Kansas elections of that year.

There can be no question but what my campaign frightened the *hidden masters*. They knew that I would make myself heard in the event of going to the Senate . . . and that they would never be able to control me.

I was defeated by the most powerful combination of Communist and new deal agencies ever assembled. They had inexhaustible sums of Jewish money upon which to draw, and violated my civil rights at every turn. Present disclosures at Washington served to vindicate my position.

There is a sinister anti-Christ power at work in our Country. It manifests through men who, warped in their thinking, have yielded themselves as instruments of Satan. Communism is its vehicle. Only the Gospel of the Lord Jesus Christ, faithfully proclaimed, offers an antidote. A climactic struggle is in progress between the forces of Christ and anti-Christ.

The so-called Sedition Case lasted eight months, during which time my name was only occasionally mentioned. Finally Rogge decided to strike. He put the first witness on the stand against me. Christians in all parts of the Nation were praying. I was praying. Judge Eicher was found dead in bed that night . . . and there, the case came to an end.

An honest Judge later dismissed the charges and called it "a travesty on justice."

The personal pronoun has been used, because a defense against renewed smearing of the last month, seems necessary.

(Note: This article is available in pamphlet form at 10 cents per copy . . . or 20 copies $1.00 . . . Defender Publishers.)

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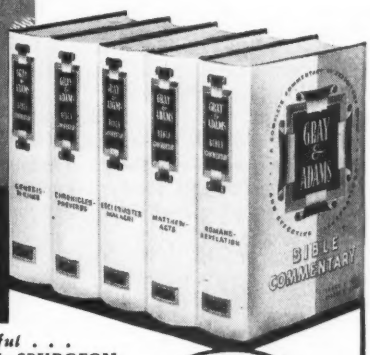

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Koch And Semmelweis

"The Christian Medical Research League is rendering an incomparable Christian and humanitarian service to our day and generation."

MILLIONS of Americans are reading the new book, *The Cry and the Covenant*, with mingled feelings of interest, nausea and revulsion.

It deals with the almost unbelievable torture and persecution suffered by Dr. Ignaz Philipp Semmelweis at the hands of the medical profession of his day. His crime was discovery of the cause of puerperal or childbed fever, and the offering of a remedy that conflicted with existing ideas.

Women were dying in childbirth all over Europe. Semmelweis, who had been appointed first assistant to Dr. Johann Klein at the Lying-In Hospital of Vienna in February 1846, heard the shrieks of pain and dying screams of helpless victims.

Says Morton Thompson, the Author . . . "Suddenly he (Semmelweis) overflowed with horror. Five more women died during the night. Eleven more reported stricken. He stared at the ward, the women, the doomed. Young flesh and old flesh. Death after death.

"Shivering, he saw the women crawl to him, begging to have their babies in the gutter. The smell of the wards rushed upon him with all their odors of unchanged beds, blood and pus-stained linen, the open sewers, and of women humbly rotting within their own flesh. Of a sudden it was too much. He could stand no more. White and trembling, he stumbled to the office of Director Klein."

There, he was severely questioned and rebuked for daring to entertain personal ideas, as to the cause and cure of a situation — which had become criminally intolerable.

"Thus far you have been studious and quiet and efficient," said Klein. "I shall cancel out this morning's unusual performance against your past record. You will go back to duty now."

The Author continues: "Ignaz Philipp was past feeling. He no longer felt anything. He went to the autopsy room. On each table lay a body. Many more were waiting. There were fair women and dark women. There were short women and tall women. And some were young. And some were old. And some were fat. And some were thin. And all were dead. The stacked corpses were always waiting."

★ ★ ★

SEMMELWEIS was young, vigorous and enthusiastic. When Klein silenced him, he said under his breath: "I will not stop. I will never stop." He was determined to find relief for the helpless mothers and infants of Europe.

Months and years of painstaking study lay ahead. Finally, when the discovery was made, it seemed so simple that leaders of the medical profession laughed him to scorn. The most extreme measures were used to keep his doctrines from gaining acceptance.

The generation which drove him to frustration and suicide, was followed by another that erected monuments to his memory.

WILLIAM FREDERICK KOCH

The Lying-In Hospital of Vienna was divided into three divisions. The first two were open to the general public, while the third was used only by the rich. Semmelweis had access to the records of the First and Second divisions. He soon discovered that women overtaken by child birth in the streets or on country sides, fared better than those who reached the hospital.

He wanted to know *why?*

It was also learned that during a six year period, three times as many women died in the First Division than the adjoining Second Division. *Why?* They were under the same roof. They were only a few feet apart. Their arrangements were exactly the same. They shared the same reception room. Why did three times as many die in one section as the other?

By a reasoning process, whereby a number of possible causes of childbed fever were eliminated, Semmelweis narrowed the problem down to one proposition.

"A new light blinded him. Now also the riddle of the clinics was solved. The First Clinic had a higher death rate than the Second Clinic because in the Second Clinic there were only midwives. *And midwives did not do dissections.* Ignaz Philipp Semmelweis had discovered the cause of puerperal fever."

In other words, physicians and students dissected human bodies in the First Division. Poisons were carried on their hands and instruments into the nearby delivery rooms. Semmelweis saw a doctor cut himself dissecting a corpse. A post mortem convinced him that his friend had died of childbed fever.

We read: "He felt his fingers wet with the pus and the fluids of putre-

faction. He saw those hands, partly wiped, entering the bodies of living women. The contagion passed from his fingers to the living tissues, to wounded tissues. He saw the women fever. He heard them scream. He saw them die."

Wash your hands before delivering a baby, shouted Semmelweis!

★ ★ ★

THE GERM THEORY was then unknown. Students resented being told to wash their hands and regarded the admonition as a personal insult. Doctors, too proud to accept instruction from a source unapproved by official edict, smiled and went on their way. The medical world nicknamed Semmelweis the "Fool of Pesth."

His colleagues struck him with every conceivable type of weapon. He was smeared in reputable medical journals. Outstanding leaders like Virchow loaned their signatures to the calumny. His name was stricken from the membership rolls of scientific organizations. False rumors were spread about his personal life and habits. Forgeries were committed.

He was dismissed from the Vienna hospital staff. A boycott caused every application filed with other institutions to be rejected. This reduced him to poverty. Close friends were afraid to be seen in his presence.

In the background stood Klein, keeping things organized against him.

On one occasion, when Semmelweis gained permission to speak before the Vienna Medical Society, he expounded his doctrine as follows:

"Since childbed fever is caused by putrid particles, it is necessary to observe rigid precautions so that they may not be introduced into women. These precautions comprise rigid cleanliness. The method is not complex. It is not expensive. It does not require profound alteration in routine. It cannot possibly affect the health of the patient adversely. The hands must be washed with chlorine solution. And nothing must come in contact with the patient which is not rigidly clean. . .

"But while we talk and talk, gentlemen, women are dying. There is no lying-in hospital where women are not dying of childbed fever. And their children with them. And we talk, gentlemen. We talk and talk and talk. And it is not necessary to talk. I am not asking anything world-shaking. I am asking you only to wash. In the name of pity—stop the murder of mothers, gentlemen. Wash your hands. Wash everything that contacts a patient. Stop this murder. For God's sake—wash your hands!"

Addressing a friend named Lautner, Semmelweis spoke of his adversary as follows: "There will always be doctors like Klein. I don't think the Kleins of this world are in the majority. But while other doctors are healing people, the Kleins are making a secure position for themselves. They don't use medicine to do this. They use the protection of medicine and the politics of medicine."

At last, completely crushed, Semmelweis begged audience with Klein and grovelled at his feet. He plead for relief from the harassment that was crushing both his body and spirit.

"I beg humbly . . ." said Semmelweis, only to be interrupted by Klein: "I am a very busy man. We are all busy here. Perhaps some day, when we are not busy, but then we are always busy."

"Good day, Doctor," said Klein.

The Author of *The Cry and the Covenant* says: "Ignaz Philipp smiled mechanically, choking down his rage, fighting the blinding tempest of anger that flashed and rocketed in him. The moment passed. He breathed deeply. He shuddered."

★ ★ ★

SEMMELWEIS fled from Vienna and returned to his native Hungary. There he secured a position with a second rate institution known as the Pesth General Hospital. He worked day and night and completely eliminated childbed mortality.

But still the enemies of humanity kept after him. They dogged his steps. They gave him no peace. They denied him the opportunity of being heard. Medical publications unanimously denounced him.

Then came a tragic afternoon in August 1865. Semmelweis had visited a printer a few hours earlier and arranged for the printing of a quantity of circulars. Taking a huge bundle in his arms, he ran down the streets of Budapest, forcing them into the hands of pedestrians:

"Young men and women! You are in mortal danger!" they read. "The peril of childbed fever menaces your life! Beware of doctors, for they will kill you! Remember! When you enter labor unless everything that touches you is washed with soap and water and then chlorine solution, you will die and your child with you! . . . Your friend, Ignaz Philipp Semmelweis."

Something snapped.

Semmelweis dashed back to the hospital, rushed into the dissecting room, cut his fingers with a knife, pushed them into a putrifying corpse . . . and died six days later of childbed fever, hopelessly insane at the age of forty-seven.

Morton Thompson says: "His passing was chronicled among the minor notes in two paragraphs in Vienna newspapers. His doctrine was ignored and misrepresented for many years after his death . . .

"By 1890 the doctrine began to spread, to become universal. In 1891 a Hungary suddenly conscious of her greatest son, took his body to Budapest for burial over the strenuous protests of Austria and Germany, where it now was claimed that the Pesth Fool was a German. In 1906 a statue was unveiled in his honor in the city of his birth.

"His son Bela, who worshipped his father with a silent and utter intensity, grieved for years after his death, and, despairing that his father's teachings ever would be accepted, killed himself at the age of twenty-five."

(Mr. Thompson has written a document of historical importance. *The Cry and the Covenant* is a terrifying work. The Author succeeded in catching the thought-trends which whirled

The Cry and the Covenant

By Morton Thompson. A 470-page volume on the life, trials and tribulations of Ignaz Phillip Semmelweis . . . written with passion and relentless conviction. Price $3.50. Order from Defender Publishers . . . Wichita, Kansas.

about the person of Semmelweis and translated them into words, conversations, incidents and biography. It is an arresting novel, rooted in fact.)

★ ★ ★

THERE IS A striking parallel between the persecution of Semmelweis and the abuse being presently heaped upon Dr. William Frederick Koch. It seems that men who become instruments of a beneficent Providence for the relief of human suffering, must themselves learn how to suffer.

Dr. Koch's discoveries are being used by physicians in all parts of the United States, and other countries, for the cure of so-called incurable diseases . . . and yet he is perhaps the most maligned man of the medical profession today.

Selfish men and interests are fighting him with the same blind devotion to prejudice and hate, as those who fought Harvey, Lister, Pasteur and Semmelweis. But they have not succeeded in breaking him down . . . nor will they be able to do so! He is a man of prayer.

Finding it impossible to explain away such documented case histories of cures, as those reported in *The Birth of a Science*, the opposition is using smear technique through the columns of amenable newspapers and magazines. Because there is no argument against *achievement*, they are resorting to falsehood, harassment and vilification. They cannot hope to attack the Treatment on therapeutic grounds.

Truth is mighty and must triumph. Dr. Koch's friends hope he will be more fortunate than Semmelweis, and witness general acceptance of his discoveries during his life time.

Considering that more than thirty years have elapsed since he cured the first cancer, it must be admitted that the persecutors have succeeded rather well in keeping a knowledge of his science from the public. Thousands of documented cures are now a matter of record, but the vast majority of earth's sufferers have been kept in the dark.

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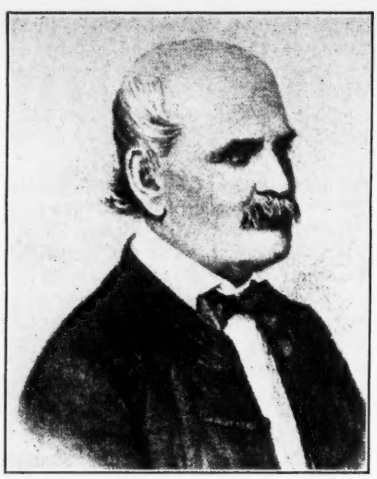

IGNAZ PHILIPP SEMMELWEIS

Dr. Koch has earned and possesses the highest honors of his profession. But despite this fact, there are men engaged in the practice of medicine who seem to enjoy pulling his good name through the dirt. If Semmelweis were alive, he would know how to sympathize with him.

The Koch system is predicated on the fact that every human being coming into this life, brings with him an "oxidation mechanism" from the hand of the Creator. This view, denied when Dr. Koch first advanced it, is now accepted in scientific circles.

If the oxidation process is impaired, a group of cells may become sick. This will cause toxins to accumulate. The Koch Treatment acts as a catalyst or stepping up agent to restore the oxidation mechanism so that natural immunity can be enjoyed.

Infection is at the root of all disease. It may manifest in one person as cancer, another as tuberculosis and still another as some other ailment. Dr. Koch's discoveries in biochemistry have produced a synthetic combination which, injected into the blood stream, burns off the toxins and attacks the disease at the source.

"As this takes place," says *The Birth of a Science*, "the disease leaves since it cannot exist in a body whose oxidation mechanism is functioning as the Creator intended."

Dr. Wendell G. Hendricks, a noted Koch practitioner of Bakersfield, California, says:

"I have personally treated hundreds of cases of allergy and infection, as well as numerous cases of tumor and cancer with the Koch treatment, and I consider this treatment the outstanding medical discovery of the age.

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★ ★ ★

DR. KOCH believes that it is a mistake to ignore the supernatural where matters of health, life and death are involved. He regards his work as a *ministry* for the relief of pain, rather than a profession. He comes from a long line of doctors, scientists, scholars and religionists.

Being a man with whom the religious outlook upon life is a natural attitude, he finds himself today flanked on all sides by members of the Christian clergy and laity. At the age of sixty-six, he has placed his knowledge at the disposal of everyone, through the agency of the Christian Medical Research League—the organization in whose laboratories treatments are manufactured and delivered to physicians in response to prescriptions.

The officials of the League are pastors and laymen representing several different denominations. Rev. Sam Swain, D. D., is the president of the organization.

More than three thousand doctors in the United States and Canada are now users of the Treatment. They are standing solidly together, oblivious to all tormentors because of the uniform and satisfactory results observed among their patients. The Christian Medical Research League is rendering an incomparable Christian and humanitarian service to our day and generation.

Bible-believing Christians throughout the world are praying regularly for Dr. Koch and the officials of the League . . . and this is the secret of their progress in the face of opposition.

When the recent organized smear campaign was released against him through the daily press, Dr. Koch viewed the matter philosophically and wrote to a friend, "The battle is the Lord's."

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Leap To Freedom

A Review of Mrs. Oksana Kasenkina's New Book

"I run to the window. I climb out. I whisper a prayer. There is no turning back. I jump."

"I JUMPED.

"In one second the telephone cable strung across the court two floors below had broken my fall. Then I was enveloped by searing, blacking-out pain.

"The next thing I knew there were people milling about me in the courtyard of the Soviet Consulate in New York City. Over and over came the word, 'Hospital.' From that moment I vacillated for weeks between agonized consciousness and a red, pulsating twilight.

"Occasionally the haze of pain cleared . . .

"The doctors and nurses solicitiously hovered over me, administering endless injections and transfusions . . .

"Then the face of one of my jailers, the face of Vice Consul Chepurnykh of the Soviet Consulate. A bouquet of red roses was in his hands. The voice of the nurse saying, 'You must not excite Mrs. Kasenkina.' Then the oily tones of Chepurnykh: 'Oksana Stepanovna, we all feel terribly sorry for what has happened to you . . . ' "

"Leap to Freedom" is the compelling autobiography of Oksana Kasenkina, the Russian school teacher who electrified the Nation a few months ago by jumping from a third floor window of the Soviet Consulate in New York City. Mrs. Kasenkina was being held a prisoner on orders from Moscow until she could be returned to Russia for torture and death.

The strange story behind her third floor plunge, has now been told.

★ ★ ★

THE STORY of Oksana Kasenkina is one of terrifying fear. It is also a simple one . . . the story of a good woman forced to live in bad surroundings, who loved and married and had children. In this sense it is the story of millions of other women who live under the heartless domination of the Moscow anti-Christs.

The leap becomes meaningful as the narrative behind it unfolds:

"There was a time and a place in Russia," begins Mrs. Kasenkina, "when one did not know hunger and when one did not know fear." That was back in 1896, before Soviet slogans dictated by revolutionary leaders from outside Russia, began to rend the air.

"There was work for all, and food for all who would work! The nerve-shattering sounds of secret police at the doors were never heard in the night. Life under the Czar was tranquil and prosperous, compared with what the Soviets have had to offer."

Mrs. Kasenkina's opening chapters portray conditions in old Russia, in a middle class Ukranian family. The recital of domestic customs in eastern Europe, the happy home life of Oksana and her parents—her schooling and early years as a teacher, contrast sharply with the scourge of Bolshevism which swept across the land in 1917.

With Communism came turbulence, broken families, anarchy, the brutality of the secret police, and famine.

Oksana and her husband, newly married, left the Ukraine to attend a university in Moscow, where as students the problems of subsistence would not be so desperate. Existence at the university was miserable. Living quarters were hovels, and the food far from adequate.

The curriculum was so altered by the internationalists who swept into Russia, as to be of little value beyond giving training in the political theories of Marxism. Professors were tools of the Party and academic freedom, even in the expression of student opinion, was dangerous.

Despite these circumstances, life at the university was a haven, compared to conditions throughout the vast reaches of the USSR. Mrs. Kasenkina describes the Great Famine of 1921:

"From the north and from the Volga came the great *human army of locusts*, pushing deeper and deeper into the empty bread basket of the Ukraine. Everything that could be chewed was eaten on the way. Wheat, grass, shrubbery, the bark and leaves of trees—all vanished overnight. In the wake of the swarm lay the corpses. The stench of putrefaction now came with every breath of wind, and a wave of epidemic typhus struck the land.

"Children gnawed at the cadavers.

"The Soviets issued orders that the dead be buried.

"Cannibalism spread.

"The Soviets introduced stern measures—deportation to Siberia and more often death—to combat cannibalism.

"No mother let her child out of sight for fear it would be kidnapped, killed and eaten."

★ ★ ★

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THE KASENKINA'S, while not members of the Communist Party, were as schoolteachers, considered valuable assets to the Soviet cause. By avoiding political conflicts wherever possible, they managed to continue teaching school and reared their two children in safety.

Hardship was always at hand, however; food and clothing scarce, and the daily repetition of Communist slogans in the schools more and more sickening. In time, Mrs. Kasenkina's husband came under suspicion and surveillance began to close in.

The second great famine descended upon the Ukraine in 1933. Millions died slowly of starvation, while the wheat waved in the fields. It was a *man-made famine,* a dreadful waste deliberately planned to wear the people down in docile obedience to the heartless dictates of the Kremlin.

Peasants who were not executed or deported remained behind and pulled the plows as long as strength lasted, the animals having been killed and eaten. At the end of a long summer of famine, Mrs. Kasenkina's little daughter died of hunger and disease.

In 1934 came the first wave of the *purges,* and every family in the Soviet Union, from the highest to the lowest, lived in abject fear of Stalin and the secret police. At the beginning, the purges were concentrated against peasants and Party members under suspicion . . . but in 1936 the writers, scientists, professionals and students were included.

The pervading dread became so heavy that the inevitable reaction set in—people awaited their turn in resignation, a bundle of necessities prepared and ready, when the secret police would come to take them away. One by one, and sometimes in groups of two and three, the school associates and friends of the Kasenkina's were taken.

"And then, toward the end of April," writes Mrs. Kasenkina, "our turn came. At two in the morning, just as we put out the light, it happened. Thunderlike blows crashed on our door. One after another came the heavy sounds, rolling through every part of the house, surcharging our minds with the dreadful portent of the moment.

"I tried to push my husband out the back door. 'They are after you, dearest. If they take you now, you will never return again . . .' He was rigid as stone. 'It is childish to think, Oksana, that the house is not surrounded,' he replied tonelessly.

" 'Please listen, Demyan! You must hurry!'

"And then . . . 'Open the door on order of the Procurator of the State!' "

On the basis of a hidden letter from Mrs. Kasenkina's sister in England which though innocent, indicated "connections abroad," the Communists deported Demyan Kasenkina to the slave camps of Siberia. He was never seen by his family again.

★ ★ ★

IN EVER WIDENING circles, the Stalinist purges spread across Russia until at last hardly a home had no missing members. With husband and daughter gone, only her young son, Oleg, gave Mrs. Kasenkina reason and hope for living.

Shortly after her husband's deportation, it became clear that Oleg must be removed from the influence of the local Comsomols, who were seeking to alienate him from his mother, while poisoning his mind with the virus of Marxism. She decided to return to Moscow, in the hope of securing a teaching position near the capital.

The story of Mrs. Kasenkina's few remaining years of happiness, rearing her son in a small village west of Moscow in the comparative security of the communal school, is a touching account. At the same time, it reveals the amazing defects of the Soviet educational system.

Even here, in the communal school, life was precarious. A teacher who had written a paper on the movement of the stars, was removed and deported, because he violated some point of Communist doctrine.

Mrs. Kasenkina, as a biologist, was forced to teach the Lysenko theory, containing the soviet-approved views on heredity, cross-breeding and function of environment—completely at variance with the laws of nature demonstrated by Gregor Mendel in the 19th century.

In 1939, came the Hitler-Stalin pact and simultaneous preparations for war throughout the Soviet Union. All students had to register with the district military committees, where long biographical forms were filled out.

Oleg did not come home smiling from this registration. Most of the young men had been assigned to aviation and artillery schools, but Oleg was turned over to troops under command of the NKVD, the dreaded Soviet state police.

The NKVD detachments were punitive organizations into which political "defectives" were channeled. Officials probably had a record of the boy's father. The dire consequences of the assignment became evident when the Hitler-Stalin pact was denounced and war broke out in eastern Europe.

The chapter entitled "Loss of Oleg" describes the terror and hardship Mrs. Kasenkina experienced when the war caught up with the fleeing Russians, and the agonizing months without word from young Oleg, who had been sent to the front.

When news was at last received, it

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came as the death blow to Mrs. Kasenkina's hope of happiness in the Soviet Union. The NKVD detachments had been thrown into the forefront of the battle for Leningrad . . . untrained, scarcely armed and poorly clad, they were crushed in the first onslaught of the German Panzer divisions. An official notice was received, indicating that Oleg was "missing in the defense of his Fatherland."

Fatherland! The message seemed ironical.

Mrs. Kasenkina determined at all costs, to escape. The Soviet Union held nothing now but bitter memories of persecution, hunger and death.

A number of trusted schoolteachers were receiving appointments abroad. This appeared to be almost the only possible avenue of escape. Exit from behind the iron curtain, even for a trusted Communist, is a long and tortuous process, and for a non-Party member, doubly difficult.

Interview after interview, cross-questioning, examinations and inquisitions followed her application to teach outside the borders of Russia. After two nerve-wracking years of waiting and hoping, the coveted permission was granted. She found herself aboard a Russian vessel with an undreamed of appointment, to *America!*

★ ★ ★

PART TWO of "Leap to Freedom" portrays life in the Soviet colony of the United States. The picture Mrs. Kasenkina draws of Soviet conniving, spying and intrigue, will come as a shock to Americans who do not understand the vigilance Russia exercises over its citizens abroad.

Children of Soviet personnel in the United States are not allowed to attend the public schools, lest they should become "infected" with the decadent American principles of freedom, faith in Christianity and the doctrines of free enterprise. Mrs. Kasenkina was assigned to the Soviet school in New York City as a science teacher.

The pattern of life in "Soviet America" had become set by the end of her first year. In a steadily intensifying atmosphere of hostility, intolerance and corruption, she tried to maintain her integrity and still obey the Soviet injunctions. Life began to assume an incredible aspect. Here, in the midst of a great, unfettered and dynamic civilization, nestled the tiny self-contained Soviet colony, a microcosm of the USSR.

Her resolution to escape the Soviets and throw herself upon the mercy of American officials was reached only after weeks of mounting tension, fear and fatigue, chronicled in the chapter headed: "Decision."

★ ★ ★

THE FINAL chapters, entitled "Torture," "Escape," "Fog and Pain" and "Gethsemane," explains the determined exertions of Communist leaders to return Mrs. Kasenkina to Russia, and her equally determined efforts to escape.

Finally came the last desperate hours in the Consulate where she was being held prisoner, with officials waiting the propitious time for sending her back to Russia. Everyone knew this meant torture and death.

Certain attorneys developed the novel idea of having the courts of New York City grant a writ of habeas corpus, whereby the Consulate would be compelled to produce her in court. The State Department of Washington came to the support of the Communists by vigorously opposing this move.

Mrs. Kasenkina says: "The State Department even took the unprecedented step of appealing to the Governor of New York to join in interceding with Justice Dickstein to hold off serving the writ.

Time was running out. The poor, frightened woman knew she would soon be whisked away and put aboard a ship. Her last minutes in the Consulate are described:

"Two men grasp me. Virtually carrying me, they take me upstairs and put me in my room.

"I run to the window opening on the courtyard.

"I climb out.

"Far below is the telephone cable.

"I whisper the prayer taught me by my mother.

"*O God, help me! Please.*

"I look down; there is no turning back for me.

"If I can only grab hold of that cable! *O God!*

"I jump."

★ ★ ★

"LEAP FOR FREEDOM" is a great book. It comes at an opportune time . . . when the American people, as a whole, are beginning to understand the sinister character of the government which was shackled upon the Russians more than three decades ago. A time when opposition is crystalizing against *native Communists*, who infiltrated our own Government, under new deal management.

Mrs. Kasenkina's book is more readable than a novel. This review barely scans the surface. It comes to the reader bound in heavy cloth covers, printed for clear readable type, at a reasonable price ($3.00).

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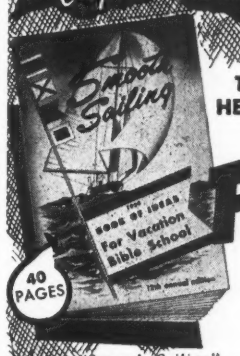

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Washington Report

By

Upton Close

HELLO Defender readers!

This is Upton Close, your Washington Watchman, who speaks to you Sunday evenings coast-to-coast by radio . . . and through the columns of your favorite magazine. I am reporting to you this month directly from Capitol Hill.

Congress Resists Socialist Measures ...

The drive for Socialistic measures, as such, has been stalled. Critical points were middle-class public housing, definitely defeated, and federal aid to education, postponed, rather hopelessly, for further consideration. The main embodiment of this legislation, the Humphreys-Thomas bill passed by the Senate, lies flatly rejected by the House Committee.

On the so-called idealist front, FEPC has been changed from a measure of force to one of education. FEPC with Federal enforcement police behind it was part of national Socialism's scheme for breaking down local authority, establishing centralized Statism.

The demand for socialistic legislation, drummed up in the labor unions and "tolerance" organizations, has lost its crusading force and the interest of many of its adherents. Truman joined the procession (tried to head it) after young Humphreys of Minnesota stampeded the Democratic national convention at Philadelphia in 1948.

Recent strikes and growing threat of serious national unemployment have made union workers more interested in immediate practical benefits such as increased wages, than in visionary schemes and long distance "security." Among the things Truman and his political advisers will ponder is the extent to which he should henceforth pin his popularity to the crusade for socialized housing, federal education, socialized medicine, more pensions, and FEPC.

The drive for socialist measures has been slowed up by the awakening of people to the immense burden of taxes they entail, and the danger to the value of their dollars in earnings, savings accounts and insurance coming from deficit financing. *The British elections have done much to take the glamor off Socialism.* It is on the downgrade in popularity.

State Department Frames the New Spending ...

The humanitarian theme had no sooner lost its glitter than Acheson came forward with the war emergency theme. This began by bribing nations not to go Communist. It has gone on to support of any government or outfit, which makes a show of resisting Russia or its own Communist party.

The State Department called for arming of Europe so that we would not have to arm at so great cost. Now we are told that the utmost we can spend is scarcely adequate. The United States is to lay out thirteen and a half billion dollars for defense against Russia during the coming year. All of subsidized Europe plus Iceland proposes to spend five and one-tenth billions. The British Empire will spend less than two billions, if the Labor Cabinet's budget passes Parliament.

The danger of crushing budgets is so great that even our most demanding Defense Secretary, Symington of the Air Force, says, "In all defense preparations for modern war, the United States must live within its means—must not destroy its economy and its way of life. To do otherwise would be to invite defeat from within."

Secretary of State Acheson has already coined a new phrase for Executive dictatorship over resources and even over thought. He calls it "*Total Diplomacy.*"

Speaking as the total voice of the United States, he lays down policies that involve the total wealth and lives of the nation without the authorization of people, Congress, or even a Gallup poll. He lays down policies toward Russia, China, Formosa, Indonesia, Yugoslavia, Eastern and Western Germany, and the rest of the world, entirely out of his personal or clique mind.

Foreign Relations Committeemen, who began to discuss what to do about Formosa last January were told that the policy had already been decided in December and confidentially bulletined to all State Department agents. Congressmen who asked to see the instructions so they might know what their Nation is doing, though they might not have any part in the decision, were told that the matter was confidential, not for release outside the State Department.

Acheson's Total Diplomacy is amazing. At one end it threatens the helpless Chinese people that they are going to be punished if they let Indo-China be invaded by their Communist rulers (whom Acheson and clique

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recently aided to power). At the other end it tells the American taxpayer and property owner that he must contribute his all, with good will and enthusiasm, to the devious experiments secretly determined upon or blundered into by the State Department. If some of us are put out of business by Total Diplomacy's experiments in bribing doubtful allies (who may yet turn against us), the rest of us will have to pick up and carry the crippled ones.

If this Nation is bent on engaging in total rivalry with an equal power in the influence and control of peoples and resources all over the world, it is essential that we have a Caesar, a Napoleon, or a Hitler. Do not blame Acheson for stepping into the position, under his guide and mentor, Felix Frankfurter—unless perhaps you as an American citizen countenance no such role for *your* Nation.

Let's Analyze Our World-Wide Rivalry With Russia ...

First, is it genuine or is it a fraud upon our own people?

It has been sold to us as resistance not to Russia or Russians as such, but to Communism. Yet the clique now selling it is most responsible historically for aiding and abetting the growth of Communism in the world. Admiral Leahy and Churchill have revealed in newly published memoirs that the British Prime Minister wanted to accept the surrender of Germany offered by Heinrich Himmler over Hitler's head before the Russian Armies reached Berlin. His desire to keep Stalin out of Western Europe earlier is well known. This was refused on the decision of the Washington policy makers (who then included Alger Hiss) —the same men who now wail over Russia's advance and propose Total Diplomacy.

The defense of Indo-China is now dictated by the Acheson-Jessup-Butterworth-Service-Lattimore group, whose policy brought Communist forces to the Indo-Chinese border.

Second, if this rivalry exists and we must prosecute it, should we not put it under the direction of men with clean hands?

The anger of State Department men against efforts to make sure that there remains no Alger Hiss's in their ranks, is like that of scorpions whose covering has been rolled away. From the time when the connection of diplomat Jack Service with the *Amerasia* magazine group which stole secrets for that pro-Communist publication and assumably for the Moscow authorities was revealed, there has been no clean, honest, helpful contribution or cooperation from the policy-making group which would convince a nonpartisan that our remaining policy-makers are either completely innocent or completely converted.

Third, does this nation accept, or reject as entirely hypocritical, the Stalin proposal that his system and ours should co-exist in the world?

Our policy-makers have veered from one side to the other of this matter since the surrender of Germany. In spite of Acheson's strong talk, they give the impression that they are still vacillating.

Fourth, if we and Russia are to co-exist, it is necessary to determine our boundaries. For sane diplomacy and sound military strategy alike (if there be no treason) our boundaries will be so chosen that we stand on ground favorable to us.

Our policy-makers have to this point consistently pursued the inconsistency of planting their feet on slippery ground, advantageous to the rival, Russia. They have "invested" our resources where they were subject to constant attrition. So long as our policy-makers put American forces and resources on ground disadvantageous to us and advantageous to our rival, they are actually playing the rival's game.

Our ground is now slippery all over Europe and Asia, with the exception of the British Isles, Scandinavia, and the Iberian Peninsula where our policy-makers have consistently avoided seizing an advantage for *their own Country.* At this moment the situation is flagrant in Indo-China, in Italy, and in France, but most flagrant of all in Germany.

In West Germany our government of occupation is blaming the German Government for growing unemployment while at the same time permitting the dismantling of factories. Before the war, Essen had seven hundred thousand people, sixty thousand employed in the steel works. These plants have been dismantled and shipped to Russia, our rival, leaving one-third of the working people on the dole. The largest steel press in the world, which used to do work for all of Eur-

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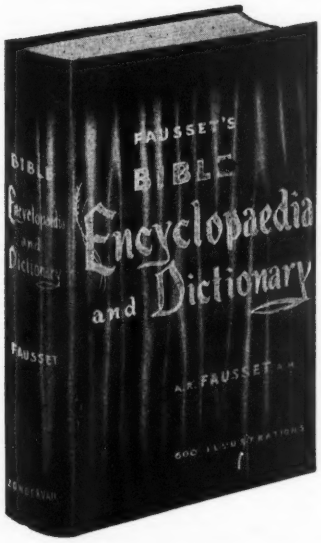

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ope, is being shipped in pieces to Yugoslavia (substituted for Russia in view of the rivalry). Yugoslavia cannot use the press and naturally will sell it to Russia.

Fifth, whether we accept on trial the proposal of co-existence or whether we proceed upon conviction that the rivalry must continue until one power or the other collapses or until the showdown of war, it is still necessary to choose our ground and stop undermining our own position on such ground as we choose.

Winston Churchill, with sure logic, reproposes the rebuilding of Germany as the buffer regardless of what this may entail. Maybe it means the admission that we and the British have been wrong in two wars, in destroying Germany. British statesmen do not hesitate to reverse their prejudices when it means salvation.

Our State Department clique let the American and British people in for this Russian rivalry. They have adopted no logical line for dealing with it. They are wasting American resources to the extent that our straight military men are becoming fearful that we will not have the wherewithal to prepare adequate defense of our own continent. They have been so mixed up with the interests of the power which they now ask us to let them oppose with all our resources, that we find ourselves reluctant to trust our lives and the lives of our children and our wealth to their decisions. *We do not trust their judgment. In fact, we do not even trust their honesty.*

If the position of Secretary of State were elective, it is doubtful that Dean Acheson or any of his men would receive one out of ten of the votes of American citizens. The State Department clique is becoming hysterical. It is time for American citizen opinion to move in.

Acheson's Law Firm has Profited ...

We are indebted to the veteran Washington correspondent Walter Trohan and the records of the Department of Justice, for the notations of fees paid Acheson's law firm by foreign governments. Most of the contracts were made while Acheson was still a member. His name remained on the law firm's office doors while he was Under-Secretary of State. When he became Secretary of State, it was dropped.

Donald Hiss, brother of Alger Hiss, still remains a junior partner of the firm as does Charles Horsky, who raised funds for the Hiss defense and circulated a petition calling for Congressional investigation of the FBI, which did so much to convict Hiss.

These are the fees listed or mentioned in 1948:

Ambassador of Columbia, $15,000; Royal Swedish Air Board, $4,751.00; Pakistan $10,000.00; Ambassador of Iran, amount not named; Ambassador of Greece, $5,000.00, $18,277.00, $18,-805.00; Ambassador of Denmark, $111,-118.53, $2,503.00. In 1949 Finland became a client, fee not reported.

The touted policy of internationalism has left the lives and wealth of the people of this great Nation in the hands of a lawyer whose pockets are full, whose mind is fuzzy and whose voice grows hysterical. It is time for Americans to name their own fate.

Acheson quoted Scripture, "I was in prison and ye came unto me," in saying in effect that he would stick by his convicted comrade in foreign affairs, Alger Hiss. The posing of hard-faced Alger Hiss by sophisticated Acheson, as a persecuted Christ suffering for righteousness sake, just did not "go over."

Spies and What to do About Them ...

Congressman Nixon of California brought out the testimony of the Soviet Military Attache in Canada who revealed the Communist spying there several years ago. The then Prime Minister of Canada brought down the evidence to Washington, that our top-level government had Communist agents in it and he supposed our Deparment of Justice would clean them out.

Instead, the Russian lovers continued to be protected and hidden by influence from high places until Whittaker Chambers and the House Committee on Un-American Activities smoked them out. Congressman Nixon read to the House of Representatives from an FBI report given President Truman in 1945. It said that the Canadian Soviet attache Gouzenko, had been told that the Soviet government had in May 1945, an agent who ranked as an assistant to the Secretary of State, then Edward Stettinius.

I guess I had some trouble with that Russian Agent at the United Nations Conference, in San Francisco, while I was covering for American listeners over the Mutual Broadcasting System network. Every time I told you how smug Molotov was acting, or reported the things that were put over which played into Russian hands, such as the veto, my sponsor, Lumbermans Mutual Casualty Company, the network and myself were badly treated. Alger Hiss was Secretary to the United Nations Conference. He was running the show. He and his buddies drew up that Charter, and Hiss carried it back to Washington in his own portfolio.

Can you imagine how Molotov and Stalin must have been laughing up their sleeves?

But when Republican Vandenberg, who was proud to be appointed by a Democrat President as a delegate to the United Nations Conference went back to Washington, he adopted and promoted that queer thing called the "Bi-Partisan Foreign Policy," which has been used up to now to prevent proper investigation, and change of the policies of a State Department used and bamboozled by Russia right down the line. I imagine Molotov laughed up his sleeve at Vandenberg, also!

We face the fact that the same men who advised at Yalta that Russia be brought as far as Berlin in Europe, the men who gave Manchuria and made it certain that Moscow would dominate China—those same men were in charge of our foreign policy when Russian spies were welcomed into our most secret bomb building. Senator Tydings says that what has gone is gone, and there is no use crying against the barn door after the horse is stolen. The practical question, he says, is how to prevent recurrence, if there's anything left to steal.

As a watchman on the scene, it would seem to me proper to suggest to Senator Tydings: If a bank were repeatedly pilfered, always with positive indications of an inside aid, the directors would decide that there was only one way to prevent a recurrence, would they not? Would not that way be to change the entire personnel from top to bottom? And if the president of the bank had refused right along to take the pilfering seriously, just made jokes about it, wouldn't the stock-holders make a demand for his replacement with a serious-minded executive?

Yours truly,

Upton Close

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WITHOUT Christ you're lost. With Christ you're saved.

—*Billy Sunday.*

Mind is a limited quantity. The further you spread it, the thinner it gets. Learn concentration.

Strive to do thy duty; then shalt thou know what is in thee.

—*Goethe.*

Frequently the people most careful of the gilt on their Bible care least for the gold in its pages.

The saloon and liquor traffic have defenders but no defense.

— *Abraham Lincoln.*

He that loses his conscience has nothing left that is worth keeping.

—*Isaak Walton.*

Here I stand; I cannot do otherwise. God help me! Amen.

—*Martin Luther.*

He who knows the bitterness of sin will fear to commit it . . . and he who has felt the sweetness of mercy will fear to offend it.

No man is free who cannot command himself.

—*Pythagoras.*

A Quaker was awakened in the middle of the night by an intruder. He said, "Friend, I doest thee no harm, but I am warning thee that I am about to shoot where thou standest."

—*Robert G. Lee.*

Humor is the oil of life's engine. Without it the machinery creaks and groans. No lot is so hard, no aspect of things is so grim, but it relaxes before a hearty laugh.

A pat on the back, though only a few vertebrae removed from a kick in the pants, is miles ahead in results.

A smile is worth a million dollars, but it doesn't cost a cent!

Brains, property, and character for the Negro will settle the question of civil rights.

—*Booker T. Washington.*

We are indebted to the Book of books for our ideals and institutions. Their preservation rests in adhering to its principles.

—*Herbert Hoover.*

The time to watch yourself the closest is when you think no one is watching you.

Beaten paths are for beaten men.

There is no road too long to the man who advances deliberately and without undue haste; no honors too distant to the man who prepares himself for them with patience.

—*Bruyere.*

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An atheist cannot find God for the same reason that a thief cannot find a policeman.

We cannot maintain our internal strength under a socialized government where everything is planned and controlled in Washington.

—*Governor Sidney S. McMath.*

A sensual and intemperate youth hands over a worn-out body to old age.

—*Cicero.*

The deepest sin against the human mind is to believe things without evidence.

—*Thomas Huxley.*

There is no security in a bankrupt state.

—*Congressman Wint Smith.*

With all thy getting, get understanding.

—*Solomon.*

Every loss is meant to be filled up by His presence; every sorrow is meant to make His fellowship more to us.

—*Andrew Murray.*

If you live within your income you will be without many things — the most important of which is worry.

—*William Ward Ayer.*

Let reverence for law become the political religion of the nation.

—*Abraham Lincoln.*

No argument can be successfully employed against achievement.

ANALYSIS OF W

DAVID NILES (real name Neyhus) as Mr. Truman's mystery man, is the silent, secretive envoy or High Commissioner from the Zionist world empire to the President of the United States.

Felix Frankfurter, mastermind of the revolution in which we are caught, "discovered" Niles or Neyhus, at the Marxist Ford Hall Forum in Boston. "Niles" is the son of Russian Jewish parents. He is said to represent both the Frankfurter element and the Jewish bankers, who jointly constitute the power behind the Minority Machine.

Some evidence of the power of this machine is seen in the fact that it controls the State Department through Dean Acheson, Frankfurter underling, and exploits West Germany through use of Acheson and another Frankfurter protege, John J. McCloy.

Adviser to High Commissioner McCloy is Benjamin J. Buttenwieser, a member of the Warburg banking firm of Kuhn, Loeb and Company. Buttenwieser is married to the niece of Marxist Senator Herbert Lehman, of the international Jewish banking firm of Lehman and Company. McCloy's wife, Ellen Zinsser (See Who's Who in America), is a sister of Peggy Zinsser, wife of Ambassador Lewis Douglas, and a cousin of Gussia Zinsser, wife of West German Chancellor Herr Adenauer.

The control of American foreign policy seems to be almost absolute, having long ago usurped the power of dictatorship, ignoring the Senate's constitutional authority. Exploitation is the key to the Zionist foreign policy.

While throwing China to the Communists, the Niles power has kept Truman from aiding the anti-Kremlin underground in Russia and Eastern Europe, through which underground we could perhaps destroy the Kremlin and avoid a third world war. Truman in 1947 was induced to instruct U.S. European staffs to refuse aid to the underground because it was "anti-Semitic."

Quoted from Major Williams' new book, "FEPC and the Minority Machine."

FEPC AND THE MINORITY MACHINE

A penetrating analysis that reaches to the core of the conspiracy to Sovietize America under the pretext of promoting civil rights ... by Major Robert Williams. PRICE 25 cents. Defender Publishers . . . Wichita, Kansas.

THERE CAN be drawn a fine line of political heredity, one that shows an amazing presence of certain leader-names during the past two unhappy generations. It was these men who led us into World War I to "make the world safe for democracy." That war, they said, was "the war to end wars."

It ended in the sovietization of Russia, the League of Nations, and failure.

It led to World War II, and the same list of names was present. There were some recruits, and some who had passed away.

World War II was to eliminate dictators and make a global happy peace. It eliminated several dictators, and entrenched another who was greater than all the rest. It brought peace to no man (unless dead) and it brought unrest and discontent to all.

It brought the dismemberment of the British Empire, though it was precisely our Anglophiles who said we should enter that war in order to save "our cousins across the sea."

Instead of the promised peace it brought a thing they called "cold war," an organization called the "United Nations," and failure.

It brought the highest taxes ever known to man.

And now the same hierarchy of leaders are hurling the same slogans, the same phrases and scourges, at the people who pay the bills, and die. Failures in 1918, failures in 1945, failures today, they have the one solution—again—that they say will bring to humanity global happiness and peace.

That solution is based wholly on fear.

And fear is the one and only universal weapon they have left: the threat implied in their alleged choice. The choice, they say, is "World Government" or global atom war.

The singular servility of this "choice" is the total accomplishment of a political generation of little men.

Two great weapons remain in the hands of those in present political power. They are:

(1) The power to create an incident, and to instantaneously plunge the world in war;

(2) The power to carbonate our currency almost at will.

Either of those two powers can be used, one of them overnight.

Against them is the power of an awakening people, determined to return their own self-government to their sovereign selves.

—Quoted from "The Plan to Enslave Congress and You," by Upton Close and John Snow.

THE PRESENT DAY proponents of World Federation will tell you that the proposed world government would deal only in great international questions, avoiding all local issues. That is a plain lie, well established in the words of the plan itself and in the explanation put forth by its advocates.

They prattle much about world peace, but a study of their history and current plans show clearly that what they really want is economic control on a worldwide basis.

The first traitor in this field was Benedict Arnold, who attempted to destroy our sovereignty when it was in its formative state. He avoided being tried and shot as a traitor by escaping

WORLD TRENDS

into the enemy's lines. Let all such embryo traitors now in America bear in mind that our people are finally awakening, and the day is drawing near when it will not be safe for those who in one way or another are attempting to destroy our individual freedom or our national sovereignty.

By secret underground methods the World Federalists have succeeded in having their plan approved by the legislatures of many states. Let everyone who reads this statement inquire immediately—was the plan approved in my State? If so, go to battle at once and have the resolution exposed, vetoed and withdrawn.

If it was not passed by the legislature of your State, don't sit down and do nothing, but bear in mind that the traducers are working secretly in the hope of forcing the resolution through. Kill it before it gets started. Help in other States where you may have friends and influence.

In the list of proponents of this treacherous plan, you will see some prominent names. How strange it is with us today, that almost any radical plan, even one involving our destruction, will attract a lot of dreamers, publicity seekers, character-less Ministers of the Gospel, and individuals of their ilk. In this particular case, several of the leaders are Rhodes scholars who, evidently, by their efforts are trying to repay their Oxford tuition advanced years ago by Cecil Rhodes.

Go to the battle on a national scale. Ferret out these Benedict Arnolds and give them the punishment Benedict Arnold would have received had he not escaped into the protecting arms of the enemy of that day.

—General George Van Horn Moseley.

EVERY TIME you pick up a Jewish magazine or newspaper, you read that six million Jews were killed in Germany by Hitler. Sermons are heard in some churches by apologists of the Jewish cause, giving similar figures.

What does the record show. According to the Jewish author, Paul Goodman, in his book, "A History of the Jews," there were around 540,000 Jews in Germany just prior to the advent of Hitler. This is on page 133 of his book.

On page 163, Goodman states that about 500,000 Jews came to the United States during 1931-1940. "Of these," he writes, "approximately 43% were from Germany, which before the coming of Hitler to power had always contributed a negligible number of Jewish immigrants to America."

Now the Jewish source admits that it was during the Hitler regime when 215,000 of the 540,000 Jews in Germany, came to America. This left a round total of 325,000 Jewis in Germany for Hitler to persecute. Of this 325,000, six million were killed!

We know, it doesn't make sense to us either. The strange part is that each Jew in Germany must have been killed 18 times in order to harmonize with Jewish figures on the subject and yet there were thousands left when the war was over. We can't understand this type of arithmetic.

—Dr. Lawrence Reilly.

IS RELIGIOUS FREEDOM possible, if economic freedom is lost? Many Christians believe we can advocate compulsion in our economic life, and still keep our freedom in the religious realm. But how long will religious freedom last if we go Socialist?

Perhaps you doubt that leaders of Christian religious groups advocate the use of force. If so, you should study closely the literature on social and economic action published by some of our church bodies. They openly reject economic freedom as anti-Christian. Adam Smith, who led the western world to the full enjoyment of economic freedom, is placed in the same category with Karl Marx, who sired the brutal force called Socialism, that is, Communism.

Whatever the members of our denominational groups may think, their spokesmen often publish statements that are masterpieces of Socialist dialectics. They say, "There can be no Christian sanction for one-sided support of either economic individualism or economic collectivism." This is the pose of neutrality, but it is neutrality as between the robber and his victim. They would destroy every economic gain that has made the people of this Country freer and more kindly than the people of any other country. They argue for a "middle way," a clever trap which must bring forth the answer "Socialism."

Many of our clergymen, like many of our teachers, have been drawn into support of Socialism because they believed, without careful analysis, that it would benefit the wage-workers and the poor. For generations, the advocates of Socialism have been living in a dream world, surrounded by subjective feelings that they were warmer, kinder, more generous, than other men.

That dream lasted while the world was prosperous and peaceful, and governments could not interfere with those who were trying to better themselves. The dream now has to face a cold reality—where the Socialist dreamers were able to get possession or control, and remake the world by force; their new world soon became one great concentration camp. The poor were poorer, the down-trodden were more cruelly trodden upon; the classes were more fiercely at war with each other.

The ruling group could keep its privileges only by setting up a police state. The people worked at what and wherever they were told, at whatever wages and in whatever value of money was fixed by the State.

Suppose our Socialist Ministers are successful in their efforts to use our churches as "transmission belts" for State control of income and wages. What will happen to our churches? If political leaders in government own

THE PLAN TO ENSLAVE CONGRESS AND YOU

A documented treatise, showing how Congress is being pressured to vote away the sovereign rights of the people ... by Upton Close and John Snow. PRICE $1.00. Defender Publishers . . . Wichita, Kansas.

or control all the income of the people, how long will our churches remain free? What will happen to men in the pulpit who dare to challenge the decisions of the political managers of our worldly goods?

People will still be able to think as they like, of course, but what religious actions will they be allowed to take? What financial support will they be able to give to church education, or press, or church building? *How long can church and State remain really separate?*

He who controls our economic well-being controls every aspect of our life. Men dependent on government for their subsistence are no longer free in anything. They are slaves, and like slaves, they must obey. *In a planned economy, the church must be planned too.*

As the State takes a larger and larger share of our production, it plays a larger and larger part in our lives, until it manages all of our lives. When it can tell people what kind of potatoes they may eat and how much they must pay, it will soon tell the preacher what he may say, and how much he can be paid.

Freedom is indivisible. Without freedom to keep and use the products we create, we cannot insist on freedom of speech or of action. Without freedom of speech and of action there is no freedom. We cannot serve two masters —force and freedom. Force does not compromise. Those who believe in religious freedom have no choice but to demand economic freedom.

Freedom is Christian. It is the rule of conscience, not of force. A free economy is a Christian economy, the only possible Christian economy.

—Congressman Ralph M. Gwinn.

CIVILIZATION is collapsing. This dispensation is ending. The dark clouds of judgment are gathering over a Christ-rejecting, God-defying world.

The grave spiritual and moral collapse now facing America calls for a spiritual leadership such as Italy knew under Giralamo Savonarola. Boldly and terrifically denouncing the ecclesiastical and political sins of his day, Savonarola prepared the way for the Reformation under Luther and a new day dawned for Christianity.

The ungodliness, the stark vileness of both men and women of his day filled Savonarola with disgust. In his inability to cope with the evils himself, he turned to God. He lay prostrate for hours in prayer. He wet the altar with his tears as he pleaded with God for a wicked and dissolute people. He fasted and prayed incessantly.

Seeing the people given over to obscene shows and vicious pleasures overwhelmed Savonarola with a sense of approaching judgment, terror and the vengeance of God upon their wickedness.

His denunciation of sin was so terrific that people who heard him sometimes went about the streets half dazed, bewildered and speechless. His congregations were often in tears.

Men and women of all ages and conditions, poets, philosophers, workmen, would burst into passionate tears so that the building resounded with sobs.

Savonarola's ardor for prayer, his faith, his devotion, increased day by day. His congregations grew daily. His voice seemed endued with supernatural power so that the audiences were moved and melted by his words.

People became so anxious to hear him that they rose in the night and waited hours before the Church doors. The streets of Florence were filled with singing as its citizens came and went from Church. Tearing off their ornaments and costly array, they made them an offering to God.

When the corrupt government under De Medici was overthrown, through the spiritual leadership of Savonarola, it was replaced by the most advanced form of democratic government, which, even today serves as a model to all nations.

The influence of Savonarola throughout Italy was now very great. In Florence the people abandoned their vile books and read the sermons of Savonarola. All prayed and went to Church. On the streets ribald songs ceased. Christian hymns were sung instead. The people forsook the shows and festivals and made a bonfire of their obscene books and pictures.

Today America is a vast Sodom and Gomorrah. Unless God intervenes, unless bold and fearless spiritual leaders are raised up, the war will be followed by the most horrible period of moral debauchery the world has ever known.

—Sarah Foulkes Moore.

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FROM PAGE 2

aside His burial garments in the new tomb of Joseph of Arimathea?

More than a corpse is needed to explain this achievement.

Again, let it be noted that the resurrection produced a revision of the world's calendar. The early Christians abandoned the ancient Sabbath, which fell on the last day of the week. The calendar was changed. The first day of the week was substituted to commemorate the resurrection.

The old Sabbath commemorated the creation of the first Adam. The new Sabbath commemorates the resurrection of the second Adam.

"And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun," says the record.

The first day of the week!

It became a custom among the disciples to call the new Sabbath, "the Lord's day," reminding them of victory over death. Thus we find John, the aged revelator on the Isle of Patmos, saying: "I was in the Spirit on the Lord's day." He was engaged in divine worship on the Christian Sabbath.

Jesus prophesied His resurrection in language unmistakably clear. "Destroy this temple," said He, "and in three days I will raise it up." Enemies misused this announcement and put words in His mouth never uttered, making it appear that He threatened to tear down the temple at Jerusalem.

He also likened His death and resurrection to the experience of Jonah, who remained in the stomach of the sea monster for three days and nights.

Loving hands laid our Lord's body to rest. The tomb was found vacated three days later. One of two things happened: Human hands removed a corpse ... or the body was quickened by supernatural power, leaving the grave clothes empty, collapsed and flat on the floor of the tomb.

Let us inquire concerning the possibility of the holy form having been removed by human hands. One of two groups would have been responsible ... either His friends or His enemies.

Our Lord's friends comprised a little fear-stricken band of followers, utterly incapable of executing such a task. They were only few in number, and most of them lost heart when they saw Him die. Their state of terror fulfilled the prophecy of Zechariah 13:7, "Smite the shepherd and the sheep shall be scattered."

Moreover, a large boulder was rolled against the entrance of the tomb. And finally, the place was kept surrounded by an armed guard. Anyone attempting to violate the premises would have been put to death.

The evidence indicates that His friends did *not* steal the body.

What about His enemies? Could they have stolen it? The answer must be in the negative.

They too, would have encountered the boulder and the armed guard. Bear in mind also that the tomb was sealed by the Roman government. The enemies had requested the guard and the seal. They were therefore relying upon these very things to keep the Son of God incarcerated. But they failed to understand the power of the supernatural.

Clinching proof that His enemies did not steal the body ... is indicated by the fact that *they would have displayed it as soon as the disciples began preaching the resurrection.*

Peter was surrounded by haters of the Christ, when he rose to speak on the day of Pentecost. The resurrection was the keynote of the sermon. Nothing could have brought greater joy to the enemies, than to have produced the mute form of the One Whom the disciples were proclaiming as resurrected from the dead.

This, I submit, is a convincing argument for the triumph of our Lord over the grave.

The reasoning mind naturally asks questions about the existence of God. The older one becomes, the more serious are his thoughts on this subject. He wishes to know, if after all, there is a *purpose* in life ... and if so, to whom and how, is he responsible for the manner in which he invests his years spent on earth.

Every normal human being is concerned with this, the supreme fact of the universe. Is there a God? How many creatures living on this earth come to know Him in experiential relationship?

In the realm of nature we observe law, order and design, suggesting the existence of a creator and infinite designer.

In the moral world we discover orderly standards which men find it difficult to approach, suggesting the existence of an ultimate source of all morality.

But the one final and unanswerable argument for the existence of God, is the fact that a Man lived on our earth 33 years without committing a single sin ... that this Man healed the sick, cleansed the leper, raised the dead, forgave sins, went about doing good and expounded the most sublime philosophy the human family has ever known ... that He was mistreated, abused, arrested, falsely charged with sedition, crucified, pronounced dead and placed in a tomb ... that three days later He pulled the fangs of death and came forth in triumphant resurrection.

This proves the existence of God. Jesus gave a perfect demonstration of deity to our humanity. He could therefore say: "He that hath seen me, hath seen the Father."

This is Gerald B. Winrod concluding a message on the Resurrection of Christ and inviting you to hear the Defender Hour again next Sunday morning at this same time and these same stations. Until then ... may God bless you all!

The Red Plot Against America

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The Church At Its Best

Sermon of the Month

Dr. R. S. Beal... First Baptist Church... Tucson, Arizona

"PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." (I Thessalonians 1:1)

The church of Christ should always be at its best. God in infinite grace has given the true church a perfect standing. It exists before Him without spot or blemish. It wears the robe of righteousness and is clad as a bride adorned for her husband. Not only has it been purchased but also made white in the blood of the Lamb.

In its condition on the earth, God expects His church to approximate its glorious standing. It represents Him as a corporate group. It is the sum total of His ministry in the world. Some one has well said that the church must *show* the world before it can *save* the world.

The salvation of mankind was ever in the mind of our Savior. Said He: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17:21-22)

The church has not been called to a sphere of exclusion, but to a function of transmission. We are elected of Him not to privilege but to sacrificial service; not to secret hoarding but to wide-spread distribution. Through the disciples our Savior seeks the wanderer. Through the believer He seeks the unbeliever, and through the church He seeks the world. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17)

While the church is *in* the world, it is not *of* the world. Yet according to the divine plan it is sent with the message of redeeming love.

It is said that a crank came running to Ralph Waldo Emerson and in great excitement exclaimed, "Do you know the world will speedily come to an end?"

"Well," replied Mr. Emerson, "I think I can get along without it."

The church can indeed get along without the world, but the world cannot get along without the church. We know from the study of Bible prophecy that when the church is removed from its midst, the awful Tribulation will be ushered in, and the worst times in history will come to pass.

Jesus said; "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:21-22)

Being salt as the Master declares, the church has a tremendous restraining influence in the world. Too much *other* worldliness is far better than too much of *this* worldliness. The church cannot be at peace with the world. God has no watchful waiting policy for His children. The church is to put on the whole armor of God, and having done all to stand, and to wield the sword of the Spirit.

The city of Thessalonica comes into view at the beginning of the seventeenth chapter of Acts. The sixteenth chapter closes after recounting the wonderful story of what happened at Phillipi. Following this we read: "And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed." (Acts 16:40)

Paul and his company departed for Thessalonica as part of his second missionary journey. Arriving in the city, the apostle went into the Jewish synagogue where he tarried for three weeks and faithfully preached the Gospel. The habit of Paul's life was to make Jesus known. He suffered much persecution as a result of his faithfulness, but nevertheless, pressed on.

A blessed work was started in the city of Thessalonica. The believers were banded together and the church became a real lighthouse for the Gospel in the midst of heathen darkness.

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Among these believers we see the early church at its best. I am not saying that we ought to imitate everything about the early church for there were features of it unworthy of following. The Corinthian church in particular was full of error and Paul had to deal with them in the utmost severity. However, in the Thessalonian church there were splendid features which ought to characterize every church.

The Thessalonian church was distinguished

BY A WORK OF FAITH

As the writer of this epistle reflected upon his visit to this church he wrote: "We give thanks to God always for you all, making mention of you in our prayers." (I Thessalonians 1:2)

What caused Paul to thus give thanks? The answer is found in the next verse, "Remembering without ceasing your work of faith . . ."

He describes the nature of this work of faith in the ninth verse which reads: "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols . . ." The result was a regenerated church membership. Theirs was a body of people composed of believers, men and women, born again and saved by the grace of God.

The church today is suffering from too many unsaved people within its membership. It is one thing to make a profession of Jesus Christ and quite another to be a possessor of Him. Not every professor is a possessor, though every possessor should be a professor.

It has become popular to have associate members in the church—people who do not necessarily know the Lord Jesus but appreciate the church as an influential agency for good in the community. Unbelievers become attached to it like a social club.

There is nothing in the New Testament to warrant such action. In fact, the teaching of the Word is wholly against it. Why should any one want to join a church which represents Jesus Christ among men, and not be joined to Him through saving grace?

The people of this early church heard the Word, which cannot be believed until it is made known. "Faith cometh by hearing, and hearing by the word of God." (Romans 10:17) God declares that by the foolishness of preaching men shall be saved. So Paul reminds them, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in assurance; as ye know what manner of men we were among you for your sake." (I Thessalonians 1:5).

The result of this act of faith on their part was twofold. So effectual was the Word that "they turned to God," though the natural state of man is away from Him. In fact, there is no quest for God in fallen humanity.

We recall the words of a prophet who wrote: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isaiah 30:21) The voice is *behind* because man has turned away from God.

Having turned to God, these believers in their work of faith turned from idols. Thus there was a double turning and this is true repentance. It is one thing to turn *to* God and another to turn *from* idols, but both are essential for a true relationship.

It is apparent that this church at Thessalonica was literally "trenched" in the Word. With the war being so fresh in our memories, we know what it means to be "trenched." Our boys lived and fought and died in the trenches. When trenched in the Word of God, the church will find protection, and strength. Illustrative of this are the significant words uttered by the late Chauncey M. Depew: "I am more firmly anchored to the Bible than ever before, and believe implicitly in its teachings and the God it portrays."

The second characteristic of this early church to which I call your attention is the fact that it was signalized

BY A LABOR OF LOVE

And we ask the question, "What labor of love was it that this church performed?" The apostle gave the answer, ". . . to serve the living and true God." (I Thessalonians 1:9)

No one can serve God in order to be saved. It is just the reverse. Man can do nothing to gain salvation except repent, as did the people of this church. The thief who was crucified near Christ had nails through both hands and feet, and thus was left helpless. What service could he render?

He could not lift a hand nor a foot toward God. Yet the Savior offered him salvation as a gift and the poor dying fellow accepted, while the one on the other side of Jesus spurned it. We all are as helpless as the thief as far as saving ourselves is concerned. We are dependent upon another, and the grace He provides avails.

We *serve* Him because we are *saved* by Him. Service follows salvation.

When Paul was converted on the Damascus highway, he asked two questions, "Who art thou, Lord?" This is the salvation question. This being settled there logically followed the next, "What wilt thou have me to do?" This is the service question.

Service is the proof of love. If we love little, we will serve little and this is distressing to our heavenly Father.

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I hear nominal Christians say: "Well, I can do as I please. No preacher is going to tell me what I can do and what I cannot do. I can dance, I can play cards, I can go to the theater. I can drink moderately, and none of these things hurt me."

The members of that early church were willing to be slaves and surrender every right for His sake. Ruskin wrote in his "Modern Painters," and it is worthy of careful consideration; "So long as you desire to possess rather than to give; so far as you look for power to command instead of to bless; so long as the hope before you is for supremacy instead of love; and you desire to be greatest instead of least—first instead of last — then you are serving the lord of all that is least and last and you shall have death's crown with the worm coiled about it; and death's wages with the worm feeding on them."

When John G. Paton went out to the New Hebrides, he practically took his life into his hands. He labored against great odds. His heart yearned for those benighted people, and he toiled on. His persistence and faith enabled him to see practically the entire population at the feet of Christ. His monument was not in marble but in the lives of the men whom he led to know the Savior. His epitaph is not written on a bronze plate but on the hearts of men.

A missionary in Uganda, Africa, wrote: "I have known a converted heathen to nurse a smallpox patient who was neither relation nor friend. I have seen too, men terrified of epilepsy—for they consider it very infectious—bear off an epileptic to the hospital, because they had become Christians."

The third feature of Christian experience I wish you to note, is that the church was characterized

BY A PATIENCE OF HOPE

Paul praised God for a persistent and an unwavering hope which they possessed. And what was this hope?

"To wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (I Thessalonians 1:10) Serving and waiting constitute the divine order. Some are waiting without serving, while others are working without watching. The two go together and should never be separated for without waiting, service becomes drudgery . . . and waiting without serving becomes a vain hope.

The Thessalonian Epistle was the first of the fourteen which came from the inspired pen of the apostle. The general theme of both epistles is the return of the Lord and the events which will cluster about this climactic event.

It is interesting to note that the last statement in each chapter of his first epistle contains a reference to the second advent. The truth of the Lord's coming which the Holy Spirit teaches first is what some preachers teach last, and then they apologize for so doing. What some are prone to minimize, God emphasizes.

The apostle did not apologize for teaching the details about the Lord's return. Having dealt with the man of sin, the son of perdition, and other conditions of the great tribulation which shall come upon the earth, Paul wrote: "Remember ye not, that, when I was yet with you, I told you these things?" (II Thessalonians 2:5)

They were new converts, but the Holy Spirit knew what was good for their development and pointed out "things to come" which Jesus said the Holy Spirit would reveal. "Howbeit when he, the Spirit of truth, is come, we will guide you into all truth: for he shall not speak of himself; but whatsover he shall hear, that shall he speak: and he will shew you things to come." (John 16:13)

The return of Christ completes the cycle of God's dealings with us. I often hear people speak of "full salvation," but strictly speaking there will be no "full salvation" until the body has been redeemed and fully conformed to His image.

While all believers are saved *from* the penalty of sin, and may be saved from the *power* of sin, they are not saved from the *presence* of sin until their hope finds fruition in His return. When the church it caught up to meet the Lord in the air, then will the final purpose of God be realized. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Colossians 3:4)

Hope puts heart in us. Daily and persistently we are to wait for His Son from heaven. He is coming just as He promised His disciples. It is as sure as if it were already realized.

Some one asked the question, "Where are the dead?" I do not want to be facetious, but I often think that multitudes of them may be found in the pews of the church. They are utterly indifferent to the experiences which ought to be the chief characteristics of those who profess to love Him.

The early church *turned, served and waited* and if these three traits are truly implanted in the hearts of the membership of the church today, we shall see it as its best. Surely a world at its worst, demands a church at its best!

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Our Perishing Americans

Dr. Louis R. Patmont . . . Berkeley, California

"To disregard missions in Alaska would be folly, considering its nearness to the borders of Soviet Russia."

It is a pleasure to comply with Dr. Winrod's request and share an abridgment of my missionary diary with Defender readers, covering recent labors among Indian and Eskimo groups in Alaska . . . and the Pomo Indians of northern California.

I PUT MY CAR in storage at Seattle, a few weeks ago, and flew to Anchorage, Alaska in a "flying box car." The trip was hazardous. Our gasoline tank sprung a leak, one of the engines caught fire and we made a forced landing at Fort Hardy in the wilds of Canada. There we waited for mechanics from the Anchorage airport to make repairs. Our right propeller was damaged . . .

We arrived in Anchorage the next morning. I immediately went to the home of pastor Hal Watkins whom I knew as a student in college. He invited me to broadcast that same morning over KFQW. His home was headquarters for me while in that part of Alaska.

The Matanuska Valley Fair was in progress. The exhibits were scanty. Farmers in the Valley are still pioneering, handicapped by lack of agricultural facilities. Amusements and gambling concessions were in abundance. Gambling was not restricted in any way. The only religious exhibit was that of the Bahai organization. I visited the local Community Church, built in typical Alaskan style. The peeled spruce logs were from the days of Muscovite Alaska.

By chance, I met Bishop John Zlobin of Sitka. He is titular head of the Russian Orthodox Church in Alaska. I learned much from this man about the spiritual condition of the native Russians and the aborigine Alaskans who are members of his Church. He confessed that the natives are, for the most part, still pagan, despite the fact that they decorate their graves with Greek Orthodox crosses. I had an opportunity to witness to this man about the Gospel of the Grace of God. A real friendship was formed. We are to meet again at some future time, the Lord willing . . .

At Wasilla I visited a Brethren missionary, named Everett Batchelder. This man is known all over Alaska. Accompanied by his faithful husky Eskimo dog, he carried the Gospel to every settlement over the territory. His headquarters are at the Wasilla Children's Home where a group of native orphans are cared for by Brethren missionaries.

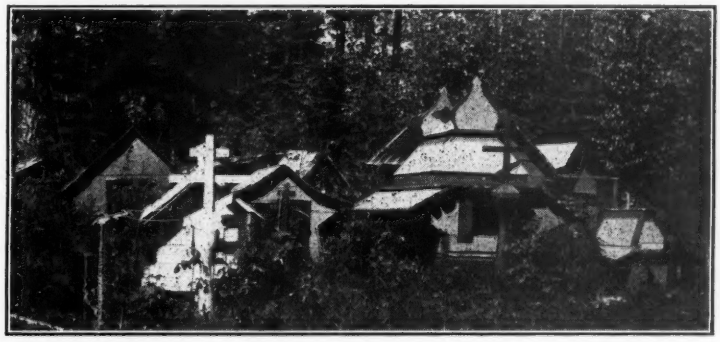
At Wasilla I learned about missionary opportunities at Eklutna, Sand Point, Seldovia and Unga, Alaska. I also got information about the workers among the natives of Ninilchik, Kasiloff and Kenai where Peter Deyneka and his Slavic Gospel Association have a few missionaries at work.

Upon returning to Anchorage I contacted my friend, the missionary aviator, Clarence Dilly, who flew me to Anchor Point where Mrs. Ruth Kyllonen of the Northwood Mission Station and her son "Buz," are doing a splendid work among the pioneer settlers who live under the most primitive conditions I found in Alaska. We landed on the beach in low tide and climbed the hill to the mission. A road to Anchorage is now being built but will not be completed until 1951.

We celebrated the Lord's supper at the Northwood Mission. In the evening, I preached in a log house which is also the local post office, and home of a pioneer family. It is remarkable what distances these pioneer folk are willing to traverse in order to get to a Gospel service. Some of the men were typical "sourdoughs." These folk love the Lord and have hearts of gold.

Living costs in Alaska are approximately twice as great as in the states. Without help from the outside, missionary work is impossible. To disregard missions in Alaska would be folly, considering its nearness to the borders of Soviet Russia.

Upon reaching the village of Wales, I could look across the Bering Strait and see the rugged coasts of Siberia. This is the International Date Line and marks the only place in the world where American and Russian boundaries meet.



This photograph of Alaskan "houses of the dead" reflects an unspeakable pagan practice . . . described in Dr. Patmont's interesting article.

The narrow channel of water is as wild and angry as the present relations between the two countries. There are reefs and shoals which make passage exceedingly dangerous.

Two small, barren, wind-swept islands, the Diomedes, rise in the center. One belongs to the United States and the other to Russia. The sparse population survives by hunting whales, wal-

ruses and seals. There is also some land trapping and considerable fishing.

Eskimos live on both sides of the Strait. If Russia sends *in* atheistic propaganda, we should send *out* the Gospel of the Lord Jesus Christ.

★ ★ ★

THE PLIGHT of the American Indians is often discussed, with little done to alleviate the situation. Two evils lie at the heart of the problem.

First, increased intemperance of red men induced by the liquor interests and relaxed regulations on the part of authorities in regard to the sale of intoxicating beverages.

Second, the appalling indifference of evangelical Christians who support missions abroad but by-pass the poor Lazarus at their doors.

The real tragedy of the red man rests in the fact that while his primitive culture and schooling are given some attention, little or nothing is being done on the moral and religious side.

A few struggling missions among Indians are maintained by evangelicals. Higher standards of living have resulted wherever the Gospel has gone. But the limited efforts put forth have not been sufficient to keep pace with the forces of disintegration by immorality and liquor. *There is no more neglected mission field in the world than the Indian tribes of North America.*

Neither can it be successfully argued that the Indian was better off when exercising his own primitive religion. One only needs to study the practices of medicine men who are in some areas still using magic and witchcraft. Fear and torture, rather than the blessings of peace and rest, result from these demonic exertions.

The hopelessness and heathen dervishes which accompany the death and burial of one of their number, demonstrate the spiritual need of these neglected people. Their lamentations show nothing but despair. The loud wailing and crying extends over a period of weeks.

The "happy hunting ground" about which so much has been written in stories of the West, is forgotten by the bereaved Indian. Neither is there hope of resurrection in any of their religious beliefs. To be sure, they, like most primitive people, believe in the survival of the soul after death. This fact explains the custom of placing in the grave of the departed, costly beads, wampum and blankets.

Charity and care for the sick, during life, is a rarity. But when the Indian dies, he is showered with the best which the survivors can muster. The sick man may suffer from exposure and cold, but blankets for his relief will not be given until death overtakes him.

Alaskan Indians, many of whom are nominally members of the Russian Orthodox Church, frequently build houses for the departed. The dead person is laid on a bed or couch. Numerous articles are placed at his side to comfort the departed soul. Heated stones or a hot-water bottle is sometimes placed at his feet. Choice foods are made available on the nearby table from time to time.

The Indians believe that the dead man enters his body at night, while in the day time he wanders about from place to place. For this reason the door to his house is never locked. Friends may visit, entering by way of the single door, but they must leave through a window . . . because they believe that the dead man might lose his way should he find that another had entered the place.

Greek Orthodox Crosses in front of the little house, are supposed to drive away the evil spirits. Among the Aleuts and Eskimos, the fear of death and the superstitions connected with it, are even more gruesome.

★ ★ ★

IN THE Clear Lake and Russian River section of northern California, lives the remnant of the once strong and prosperous nation of the Pomo Indians. Fifty years ago their number was eight thousand. Today they number only about eight hundred.

The Pomo language is related to the Hokan tongue, spoken on central California reservations. Some anthropologists have classified the Pomos as originating with the Maidus, a group of Indians now extinct, but who made important contributions to western culture before the coming of the white man.

The Spaniards and Mexicans subjugated the Pomos, reducing many of them to peonage and slavery. Nominally they became Catholics, but never deviated from their pagan practices. At the close of the Mexican War in 1848, white settlers drifted into the Clear Lake and Russian River region. The Indians were driven from the lakes and rivers and forced to flee to the mountains and forests. An abundance of acorns, berries and wild life helped them to survive.

When they tried to return to the rich fishing places of Clear Lake, white settlers burned their tall grass tepees. Many were captured and sold into slavery. On a certain occasion, two braves escaped from the south and took vengeance upon one Kelsey, founder of the town which bears his name.

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Soldiers were called who fell upon the Indians. The entire population, living on an island of Clear Lake, was massacred. Indians were slaughtered whenever troopers overtook them. They were driven from their lands and robbed of all possessions. Some aged Indians still remember this cruel persecution. Nothing short of the story of God's love could ever hope to remove their inward resentment toward the white man.

Finally the Government tried to compensate for the wrongs inflicted. Several reservations were assigned to the Pomos. They were promised financial compensation which has to date been withheld. These pitiful people still live in dire poverty. Only a few have achieved comparative independence.

The Pomos have been neglected by missionary organizations. No one has ever thought, for instance, of building a decent meeting house for them.

A few fanatical preachers, ignorant of the Word, representing small sects, have drifted into their midst and done more harm than good. They have appealed to their emotions and engaged in all manner of excesses.

The services are noisy and at times disorderly. Often confusion is the result of their groaning and shouting, accompanied by the beating of drums, the playing of tambourines and weird string music. There are, however, a few fine Christian men and women among them, whose fellowship I greatly enjoy when my missionary travels take me to *Pomo land.*

★ ★ ★

ON THE WHOLE, the philologist disagrees with the evolutionist, who would have us believe that the original inhabitants of the North American continent are to be placed as far back as ten thousand years. While the languages of the various Indian and Eskimo groups vary considerably, it is nevertheless possible to trace their common origin to Asia. This is true also of the South American Indians, although the hereditary line is less clear.

Several archeological horizons have been established in Alaska. But even here, the oldest remains have been dated only since the beginning of the Christian era. The Bering Sea culture and that extending as far as Greenland, all show Dorset influences, and in the main, differ little from the aborigine of Siberia. The Indian mounds are but reproductions of similar mounds in China. The Siberian Ostiyaks burial customs have been carried over by various tribes.

It is true that the anthropologist as well as the philologist at times discovers traces of Egyptian, East Indian, and even South Sea Island influences.

These factors, too, point to a common origin of Indians with the entire human family. When the Master said, "Go ye into all the world and preach the Gospel to every creature" . . . I am sure He meant to include our precious, perishing native Americans.

"My Peace"

"Peace I give unto you, My peace I give to you: not as this world giveth, give I unto you." John 14:27.

It was at a time of great outward turmoil when Jesus offered His peace to those who followed Him, and this very circumstance emphasized the permanence of that peace. It is the peace immune to the caprice for it was given to the world at its worst.

It is not necessary to be lightly happy always but neither is it necessary to be pettishly disturbed. If the world cannot give a deep peace to the human spirit, neither can it take away that peace which is given of God.

An artist might present such peace as a turbulent waterfall. Just above the point where the rapids reach the perpendicular descent, and so close that the fine spray at times envelops her, sits a mother bird upon her nest.

She knows the falls are there, and she knows their power to deal death to those who are caught in the rapids. She also knows that her perch while near, is far enough away to keep evil from touching her, and so she is at peace.

Even this picture does not quite represent our position. We are, as it were, in the midst of the turmoil and rapids of life, yet we are not afraid. Even though temporal loss and physical death may come to us, still no lasting evil can be done. We have peace because we have security in the power and the will of God. The will of God is our everlasting refuge, and our strength. In Him and in Him alone can we find peace.

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BOOK REVIEWS

THE KOCH TREATMENT

By Dr. Wendell G. Hendricks ... Nashville's Christian Medical League. 20 pages, paper binding, price 25 cents.

THIS BROCHURE is from the pen of a Christian doctor who has, for many years, used the Koch treatment successfully in a large practice on the west coast. It contains the text of a paper which he recently prepared and read before a gathering of physicians.

"I come now to pay honor to Dr. William Frederick Koch, the world's greatest chemist-physician," said Dr. Hendricks in his introductory statement, "who made it possible for me to restore complete health to my father, who at the age of 60, was dying of pulmonary tuberculosis; who now at the age of 70 is actively engaged in missionary work among the inhabitants of the British West Indies. I personally thank God for allowing me the opportunity of being so intimately associated with Dr. Koch and his wonderful medical discovery.

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Dr. Hendricks has written a valuable treatise—correct in premise, scientific and concise. The several case histories, taken from his files, are both convincing and illuminating.

RECIPES FROM THE DOCTOR'S WIFE

By Mrs. A. J. Hetherington ... Published by House of Health, 70 pages, art covers, price $1.00.

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Many otherwise intelligent folk, do not know how to feed themselves. They insist on digging graves with their teeth. Some people eat to live. Others live to eat. A young woman once won a health contest by composing an essay of 13 words: "Chew your food. You are not a chicken. You don't have a gizzard."

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"Sample Menus," "Breads," "Meats and Meat Substitutes," "Soy Bean Products," "Soups," "Salads," "Vegetables," "Beverages," "Desserts," "Candies," "Pastries," "Items to Avoid" and "Post Script."

Mrs. Hetherington is regarded as an authority on matters pertaining to diet, by all who know her and the years of effort she has put into the study of this subject ... "Recipes From the Doctor's Wife" is enjoying ready acceptance, especially among housewives who understand the importance of applying scientific methods in the preparation of their meals.

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OPEN THY MOUTH WIDE

By Ray G. Hagstrom ... Christ Mission Publishers, 95 pages, art covers, price $1.00.

THE PAST century has seen many missions, settlement houses and social agencies opened in the name of Christianity. The line of least resist-

ance, is for them to lose the original vision and come down to the level of a club or recreation center.

Christ Mission Settlement of Youngstown, Ohio, stands as an example of truly Christian social service, carried on in accordance with God's program of salvation and regeneration of human kind. The history of the Mission and its growth as an institution of blessing, is outlined in Mr. Hagstrom's interesting new book.

As leader of the project, he has witnessed the small become larger, and the large grow into a great enterprise. This book, which chronicles the achievements of faith in the development of Christ Mission Settlement, is another proof of the power of prayer.

Back in the early days of the Mission, the workers resolved to go forward only after earnest and specific prayer. The procedure was simple. First they meditated on some Scripture; then discussed the matters for prayer; after which, in simple faith, the problems were presented to God.

Miraculously, the work began to expand. A new building was needed and the workers "asked" for $100,000. After waiting three years, over $200,000 was supplied.

In the crisis of 1929, when retrenchment was the watchword everywhere else, the Settlement continued expanding. Workshops were opened for the employment of the handicapped. Discarded articles were renovated and sold to supply funds for care of the needy. Those who came seeking material help, also found joy in attending Gospel services on the premises.

The promise "Open thy mouth wide and I will fill it" was claimed again and again, during those days, as God miraculously provided for the Settlement's continued growth. That which started years before, in an underprivileged, largely foreign-born slum neighborhood as a shelter for the homeless, had become a $700,000 enterprise for the regeneration and reclamation of the souls, bodies and lives of the down and out.

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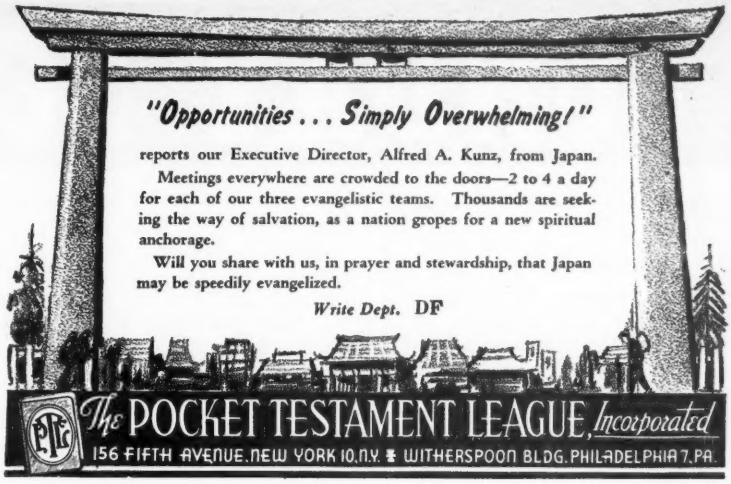


VICTORIOUS LIVING . . . LAW AND GRACE

By Anton Darms . . . Published by Loizeaux Brothers, 208 pages, cloth bound, price $1.75.

A NEW TREATISE by Anton Darms entitled "Victorious Living . . . Law and Grace," combining two books in one, will be a splendid addition to any Christian's library.

The section headed "Victorious Living" comprises 152 pages, and gives a helpful exposition of Paul's Epistle to the Romans.

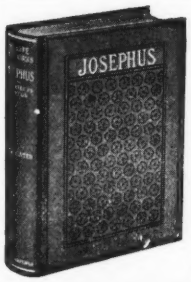
In no other book of the Bible is the philosophy of redemption more clearly presented than Romans. Here the Gospel is exhibited in its historical relation to the human race. Martin Luther declared it to be the masterpiece of the New Testament.

This Epistle has in some quarters been considered too "heavy" for average Christians to understand. But Paul was not only a scholar. He was also a good writer, and knew that simplicity marks the best writing. Romans discusses the most solemn and important thoughts given to men, in simple language. Paul's letter is for every Christian and assures the student rich rewards in spiritual understanding.

Anton Darms' book considers short passages at a time, making is possible for the reader to proceed by a series of steps. Such a daily study of Romans, if conducted prayerfully, will bring help, and lift the child of God to the mountain of victory, above the valley of defeat.

The second section of Mr. Darms' treatise is called "Law and Grace," and comprises a study of Galatians with special reference to its relation to the Roman Epistle.

Until Christians know the seven most important words of the Bible, they cannot expect to approach an understanding of the divine program of redemption. These words, Luther said, were "Law, sin grace, faith, righteousness, flesh and spirit." Their use in the New Testament are carefully considered in "Victorious Living . . . Law and Grace."



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SUNDAY SCHOOL

Lesson Number 1

April 16, 1950

GOD PREPARES A PROPHET

Amos 7:7-15; 8:1-7

MEMORY TEXT: "Seek good, and not evil, that ye may live." Amos 5:14.

(1) THE KEY WORD OF THE LESSON IS "SEER."

The northern kingdom of the Israelitish nation was enjoying prosperity in the eighth century B.C. Surrounding nations were crippled by warfare, with even mighty Assyria bled to weakness. Damascus was impotent. The power of Egypt had withered. Only Samaria, under the vigorous rule of Jeroboam II, was flourishing. This period provided a colorful background for the career of Amos, one of the most arresting figures of history.

By his own declaration, he was neither a prophet nor the son of a prophet . . . a dresser of sycamore trees and herdsman of sheep. He was dramatic in manner and terse in the delivery of his message. Such men have often been more useful in the sight of God than those attending the schools of the prophets.

It can be imagined with what scornful indifference the prophet was received, when he made his appearance before those of power and wealth at Bethel. After listening to him, a conniving priest suggested he go elsewhere with his message. Amos affirmed that he was not preaching by choice, but under divine direction.

His was a *called* and anointed ministry—the only kind of preaching that God can bless. More such preachers are needed in our pulpits today.

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He mentions towns outside of his own land . . . was sufficiently acquainted with history to know that the Philistines came from Crete; the Syrians from Kir. On trips to distant markets he would hear of atrocities of the Edomites and Syrians. Back on his lonely hill farm at the edge of the desert, he would ponder these wrongs and burn with indignation at their inhumanity.

The bleak and solitary background of the man contributed to making him a seer. During the long periods of desert stillness, he had opportunity to draw inspiration from the wild scenery of southern Palestine, and for that inward meditation which brings a man into acquaintance with his soul.

(2) THE KEY VERSE IS AMOS 7:7.

"Behold, the Lord stood upon a wall made by a plumbline, with a plumbline in his hand."

The function of a plumbline is to guide the builder in so erecting a structure, that the pull of gravity will be equal on all sides. It is also valuable in testing the degree of deviation of an old wall.

Today's lesson records how God let His plumbline down into Israel and showed that the nation was not built according to specifications. A conspicuous error was revealed and a dangerous situation exposed. God's mercy could no longer overlook the confirmed evil of the nation. Through an alien power, judgment would overtake the house of Jeroboam II and the land over which he ruled.

We may well shudder at what God's plumbline would disclose if let down upon the moral, religious, social and political life of America. Only a morally depleted nation would tolerate a Hollywood . . . an unrestricted flow of liquor . . . political corruption in high places . . . atheistic Communism in circles of government.

What if God were to let the plumbline down into the professing Church of the twentieth century! Would He find it built straight and true, according to divine specifications?

(3) THE KEY FACT: JUDGMENT FIRES HAVE A PURIFYING EFFECT.

The lesson of the plumbline revealed that the wall was in a state that necessitated rebuilding. The basket of summer fruit forecast approaching disaster. Summer was past. The fruit was overripe. The nation was morally bankrupt, rotten and waiting for judgment. The conduct of the people had finally alienated them from their guardian and saviour.

Within a short time the prediction had been fulfilled and the judgment was history. Survivors, amid heaps of human carrion shivered and cringed in silent terror, with no chants or eulogies for the unburied dead. Those carried into captivity are among the missing to this day.

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Lesson Number 2

April 23, 1950

AMOS AND SOCIAL WRONGS

Amos 4:1-2; 6:1-8; 8:4-7

MEMORY TEXT: "Seek ye the Lord, and ye shall live." Amos 5:6.

(1) THE KEY WORD OF THE LESSON IS "EASE."

Bible scholars write the word "Justice" in bold letters when describing the prophecy of Amos. The royal and priestly classes showed no concern for equity in their dealings with the poor. Justice could not be obtained in the courts, and individual opportunity was stifled. The sight of human misery evoked no feelings of pity among those in power.

In bold, pithy language the prophet attacked corruption in high circles; denounced oppression of the weak and called for moral rectitude in public life.

Unlike the two-faced Communist today who professes interest in poor people as a pretext for shackling them to the state, Amos demanded heart repentance on the part of the guilty. The modern socialistic exponent of statism seeks to permanently destroy the liberties of the under-privileged. Amos wanted his suffering countrymen to enjoy that soul freedom which makes men inwardly strong and capable of self-respect.

By addressing the "communist" leaders of his nation who exercised dictatorial control over the people as "kine of Bashan," Amos chose an apt figure of speech. Bashan was a fertile Jordan valley region. Cattle from there were well fattened, representative of the complacent opulence of the official classes. (A striking comparison with the leaders of Moscow who revel in Kremlin luxury while the masses writhe in chains of slavery.) The readiness for slaughter of fat cattle ably symbolized the nearness of judgment, about to fall on oppressors of the helpless.

"Kine," in the English translation of this passage, is an old Anglo-Saxon word for cow, or heifer, describing the effeminacy and luxurious life of those who lived off the misgotten earnings of the downtrodden. The term suggests the beastliness of their character.

The imagery of "hooks," mentioned in Amos 4:2, fittingly describes the oncoming Assyrian captivity. Archaeologists have discovered pictures on Assyrian monuments depicting captives being led away by hooks placed in their noses.

"Woe to them that are at ease in Zion"—is a message that needs to be thundered from Christian pulpits as a warning to careless, easygoing Church members who seem oblivious to the evil forces fermenting around them. The churches of America, steeped in apostasy, are guilty of the same sins of omission and commission which Amos laid at the door of the Israelitish priesthood.

(2) THE KEY VERSE IS AMOS 8:7.

"The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works."

Such words should strike terror to the hearts of the unrepentant. God cannot condone sin. Its wage is death. Grace avails for those who repent. Otherwise, when sin runs its course, judgment is the result.

Indolence and apathy toward the suffering of the downtrodden was judged in ancient times. How much greater is our responsibility (having been enlightened by Grace) for pointing those groping in the misery of sin, to the light and hope of salvation!

(3) THE KEY FACT: GOD IS CONCERNED WITH HUMAN SUFFERING AND SORROW.

In a world, where sin holds such wide dominion, it is inevitable that many of our worthy desires will never be realized. Hope is often dashed to the ground. Many are born into the world under handicaps, while insurmountable barriers sometimes arise before the most gifted. Heartache, pain and suffering is the lot of many.

Therefore, we look for a city which hath foundations, whose builder and maker is God. Our sense of justice confirms the assurance that a better day will dawn . . . that in the world to come there will be no pain, discord and injustices. Contrary to the Communist slur, there will be "pie in the sky."

Today's lesson comes as a reminder, however, of moral responsibility for properly shaping our day by day existence. We must not become complacent toward social evils. Rather, let us seek to modify the social milieu by the application of Christian principles. Selfishness and greed can be restrained.

Christians are expected to help make the world a pleasanter place in which to live. They must be concerned with both the sweet bye and bye . . . and *the sweet now and now!*

Lesson Number 3

April 30, 1950

RELIGIOUS HYPOCRISY CONDEMNED

Amos 4:4-5; 5:14-24

MEMORY TEXT: "Hate the evil, and love the good, and establish judgment in the gate." Amos 5:15.

(1) THE KEY WORD OF THE LESSON IS "ASSEMBLIES."

The lesson for today takes a negative approach in dealing with the subject of worship. It shows what true worship is *not!*

There was plenty of religion in Amos' time, but little character resulting from a right heart attitude toward God. There was much *profession,* but no *possession.* Sacrifices were offered at places of worship. Ordinances and precepts of religion were strictly observed.

Despite these observances, the land was plagued in a way that left no doubt as to divine displeasure. Yet the national conscience was so corroded that only passing attention was paid to these calamities. A few enlightened souls, including Amos, discerned the necessity of mass repentance.

There was no decline in formal religion at that time, and its leaders called upon the people to increase their external pretenses. Empty form and ceremony, devoid of spiritual content, supplanted true worship. Priestly efforts to vitalize the soul of the nation failed, for the same reason that a

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SUNDAY SCHOOL

Lesson Number 1

April 16, 1950

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April 23, 1950

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Today's lesson comes as a reminder, however, of moral responsibility for personally shaping our day by day effort. We cannot put Christian compassion toward social evils. Rather, we must [illegible] the social evils by the application of Christian philosophy, holidays and good [illegible].

Christians are supposed to fully realize the world is a temporary place to which they [illegible]. Their aims be concerned with [illegible] the spiritual [illegible] the same [illegible].

Lesson Number 9

April 26, 1959

RELIGIOUS HYPOCRISY CONDEMNED

Amos 5:4-7, 21-24

MEMORY TEXT: "Hate the evil, and love the good, and establish judgment in the gate." Amos 5:15

(1) THE BIG WORD IN THE LESSON IS "ASSEMBLIES."

The lesson for today asks a negative approach in dealing with the subject of worship: it shows what true worship is not.

There are plenty of religions in Amos' time but little emphasis on sitting down and talk about things toward God. There are many people who go to assemblies. Sacrifices were offered at places of worship. Ordinances and precepts of religion were strictly observed.

Despite these observances, the land was plagued by a very real lack of doubt as to divine displeasure. The national conscience was so seared that only passing attention was paid to these religious [illegible]. The religious souls, including Amos, recognized the necessity of more importance.

There will of doubtless be plenty of [illegible] at that time, all [illegible] upon the people [illegible] their external [illegible] and [illegible] suggestions [illegible] efforts to shake the soul [illegible] for the same [illegible].

BY W. E. BLACK

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